

A
P A P I S T
Mis-represented *and* Represented :
OR, A
Twofold Character
OF
POPERY.

THE ONE

Containing a Sum of the Superstitions, Idolatries, Cruelties, Treacheries and Wicked Principles of that Popery, which hath disturb'd this Nation above an hundred and fifty Years ; fill'd it with Fears and Jealousies, and deserves the hatred of all Good Christians.

THE OTHER

Laying open that Popery, which the Papists own and profess ; with the Chief Articles of their Faith, and some of the Principal Grounds and Reasons, which hold them in that Religion.

*Narraverunt mihi Iniqui Fabulationes ; sed non ut
Lex tua, Psal. 119. v. 85.*

By J. L.

Printed Anno Dom. 1685.

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THE ONE
Containing a Sum of the Superstitions, Idols,
Fables, Cruelties, Treacheries and Wicked Principles of
that Popery, which hath afflicted this Nation above an
hundred and fifty Years; till it hath almost
and almost brought to the Ruin of all Good Christians.

THE OTHER
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own and profess; with the Chief Articles of their Faith,
and some of the Principal Grounds and Reasons, which
hold them in that Religion.

Written with his own Hand; and now at
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By J. A.

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PAPIST

Misrepresented and Represented

O R

A twofold Character of Popery.

INTRODUCTION.

THE Father of Lies is the Author of Misrepresenting. He first made the Experiment of this Black Art in Paradise; having no surer way of bringing God's Precept into Contempt, and making our First Parents transgress, than by misrepresenting the Command, which their Maker had laid on them. And so unhappily successful he was in this his first attempt, that this has been his chief Stratagem ever since, in all business of

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difficulty and concern: esteeming that his best *Means* for preserving and propagating *Wickedness* amongst Men, by which he first won them to lose their *Innocence*. And therefore there has nothing of *Good*, yet come into the *World*, nothing been sent from *Heaven*; but what has met with this *Opposition*; the *Common-Enemy* having employ'd all his *Endeavours* of bringing it into discredit, and rendring it infamous, by *Misrepresenting* it. Of this there are frequent Instances in the *Old Law*, and more in the *New*. The truth of it was experienc'd on the *Person* of *Christ* himself, who, tho' he was the *Son of God*, the *immaculate Lamb*, yet was he not out of the reach of *Calumny* and exempt from being *Misrepresented*. See how he was painted by malicious Men, the *Sons of Belial*, *Ministers of Satan*; a *prophane and wicked Man*, a *breaker of the Sabbath*, a *Glutton*, a *Friend and Companion of Publicans and Sinners*, a *Foot*, a *Conjurer*, a *Traitor*, a *Seducer*, a *Tumultuous Person*, a *Samaritan*, full of the *Devil*; he hath *Belzebub*, and, by the *Prince of the Devils*, casteth he out *Devils*, (*Mark 3. 22.*) There being no other way of frightening the *People* from embracing the *Truth* and following the *Son of God*, but by thus disfiguring him to the *Multitude*, reporting *Light* to be *Darkness*, and *God* to be the *Devil*. The *Disciples of Christ* every where met with the like encounters. *Stephen* had the people stirred up against him, because they heard, he had spoke blasphemous words against *Moses* and against *God*, (*Acts 6. 11.*) *Paul* also and *Silas*, for exceedingly troubling the *City*, (*Acts 16. 20.*) *Fason* also with them, because they had turned the *World* upside down, and did contrary to the decrees of *Cesar*, (*Acts 17. 6, 7.*) *Paul* again, because he did teach all men every where against the people, and polluted the holy place, (*Acts 21. 28.*) And because he was a pestilent fellow, and a mover of sedition among all the Jews throughout the *World*: to which the *Jews* also assented, saying, that these things were so, (*Acts 24. 5, 9.*) Neither did these *Calumnies*, these wicked *Misrepresentations*, stop

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stop here; he that said, *The Disciple is not above his Master, if they have called the Master of the house Belzebub; how much more shall they call them of his household?* did not only foretell, what was to happen to his Followers then present, but also to the Faithful that were to succeed them, and to his Church in future ages: they being all to expect the like fate; that tho' they should be never so just to God and their Neighbour, upright in their Ways, and live in the fear of God, and the observance of his Laws; yet must they certainly be reviled and hated by the World, made a by-word to the people, and have the repute of *Ideots, Seducers*, and be a scandal to all Nations. And has not this been verified in all ages? See what was the state of *Christians* in the primitive times, when as yet Vice had not corrupted the purity of the Gospel. 'Tis almost impossible to believe, in what contempt they were, and how utterly abominated. *Tertullian*, who was a sharer of a great part, gives us so lamentable an account of the *Christians* in his time, that 'tis able to move compassion in stones. He tells us, so many malicious slanders were dispers'd abroad, concerning the manner of their Worship; and their whole Doctrine describ'd, not only to be folly, and meer rags; but also to be grounded on most hellish Principles, and to be so full of Impieties; that the Heathens believ'd a man could not make profession of Christianity, without being tainted with all sorts of Crimes; without being *Apog. c. 2.* an enemy to the Gods, to Princes, to the Laws, to good Manners, and to Nature. Hence they conceiv'd such prejudice against them, and they were render'd so impious in the opinion of the *Vulgar*; that whatsoever accusations were brought in, tho' never so false and malicious; whatsoever Villanies were laid to their charge; all was welcom to the enraged Multitude, to which nothing seem'd incredible concerning those, that were thus already odious. Upon this it was, that they were brought in guilty of *Atheism, of Superstition, of Idolatry, of Cruelty, of Sedition, of Conspiracies,*

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of Treasons: and bloody Persecutions were rais'd against them, to which the people were exasperated by fears and jealousy:

*Quod Pontifices, (as Spondanus says) Gentili-
Sp. Anno 286. litia superstitionis Christianos mare soliao,
Par. 5. calumniis circumvenissent, quasi aliquid con-*

*tra imperium molirentur; Because the Priests
did use to divulge it abroad, that the Christians were
plotting against the Government. Nor were these Crimes
the whole Summ of their Charge; for besides, every
publick calamity and misfortune that befell the Common-*

wealth, was thrown upon them. If

(a) *Spond.An.362. (a) Daphnes Temple was consum'd by
Lightning from Heaven, yet must*

(b) *Id. Anno 66. the Christians be condemn'd as the Incen-*

(c) *Apo. c. 40. Ashes, it must be reveng'd on the Chri-*

*stians; Nay, as (c) Tertullian has it, if
Tiber overflowed, if Nile watered not the Plains, if Heaven
stop'd its Course, and did not pour its Rains here below; if there
were Earthquakes, Famine, or Plague; they would immediately
cry out, Christianos ad Leones, Cast the Christians to the Lions,
as the cause of all the Calamities that arrived in the World,
and all the Evils that People suffer'd. And now the Christians
being thus reputed Prophane in their Worship, Enemies to the
Government, and the undoubted occasions of every misfortune
throughout the Empire; 'tis easie to conceive, in what con-
tempt they were, and how detestable amongst the Heathens; but*

*because none can relate it so to the life, as
(d) Tertullian has done; Ple set it down
in his own words, as translated by*

(e) *P. 1. pag. 936. (e) Dr. Howel, in his History of the
World. Is it not strange (says he) that*

*the hatred wherewith this name is pursued, in such manner blinds
the minds of most Men, that when they witness the probity of a
Christian, they mix in their Discourse as a reproach, that he hath
embraced*

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embraced this Religion. One saith; truly, be of whom you speak is an Honest Man, if he were not a Christian, and his life would be free from blame. Another; Do you know such an one, who had the reputation of a Wise and Discreet Man? He is lately turn'd Christian. (Again) These People, by an extreme blindness of hatred, speak to the advantage of the name Christian, when they strive to render it Odious. For, say they, How pleasant, and of what a good humour, was that Woman? How sociable and jovial was that Man? 'Tis pity they should be Christians. So they impute the amendment of their lives, to the Profession of Christianity. Some of them also purchase the aversion they carry against the name Christian, which we bear, with the price of what is most precious to them; rather desiring to lose the sweetness of life, tranquillity of mind, and all sorts of Commodities, than to see in their Houses, that which they hate. A Man who heretofore had his mind full of Jealousie, can no longer endure the company of his Wife, what assurance soever he has of her Chastity, after once he perceives her to be turn'd Christian; and parts from her now, when her actions full of Modesty have extinguish'd all suspicions, wherewith he was heretofore mov'd. A Father, who of a long time endur'd the disobedience of his Heathenish Son, resolves to take from him the hope of succeeding him in his Inheritance, for turning Christian, when at the same time, executing his Commands without murmuring. A Master that used his Slave gently, when his Carriage gave him some cause of distrust, now puts him far from him, for being a Christian, when he hath most assurance of his Fidelity. 'Tis committing a Crime to correct the disorders of a Mans Life, by the motions of a Holy Conversion to the Christian Faith; and the good which is produc'd by so happy a Change, works not so powerfully in the minds of Men, as the hatred they have conceived against us. Indeed this hatred is strange, and when I consider, that the name of Christian only, makes it to be so, I would willingly know; how a name can be Criminal, and how a simple word can be Accused? Thus was Christianity wholly infamous amongst the Heathens, contemn'd

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and detested by all, and where *Lies* were in credit, *Calumnies* and *Slanders* confirm'd and back'd by *Authority*, there was no other Crime but *Truth*. And 'twas these *Calumnies*, these *false Accusations* invented to cry down the Christian Religion, oblig'd *Tertullian* to write his *Apology*, wherein he declar'd to the World, that *Christianity* was nothing like that, which the Heathens imagin'd it to be: That *Idolatry*, *Superstition*, *Impiety*, *Cruelty*, *Treachery*, *Conspiracies*, &c. was none of their *Doctrin*; but Condemn'd and Detested by them; that these *Crimes* were only the *malicious inventions* of the *Heathenish Priests*, who finding themselves unable to withstand the force of *Christianity*, had no other way to preserve themselves in *repute*, and the *People* in their *Error*, than by forming an ugly, odious and most horrid *Visor*, a damnable Scheme of Religion; then holding this forth to the World, and crying out; *This is the Religion of the Christians, these are their Principles*; Behold their *Ignorance*, their *Stupidity*, their *Prophaneness*; Behold their *Insolence*, their *Villanies*, a *People unsufferable in a Common-wealth*, *Enemies to their Country and their Prince*, and thus Representing it as *Monstrous* as they pleas'd, they brought an *odium* upon as many as own'd that name, and Condemn'd them for *Follies* and *Crimes*, that were no where, but in their own *Imagination*. And 'twas not only in *Tertullian's* time, that *Christianity* laid under *this scandal*; but also in after Ages: And therefore, as for the vindication of the Christian Profession, he was forc'd to Apologize for his time, so did after him *St. Cyprian*, *Arnobius*, and many other Ecclesiastical Writers; nay, and under Christian Emperors, the *Calumnies* of the Heathens yet being urg'd with much vigour and confidence, *Orosius* was oblig'd to write his History, and *St. Augustin* his *City of God*, in defence of the *Faith* and *Doctrin* of Christ. And now, when by the Propagation of Christianity, and the laborious endeavours of her Professors, Heathenism was pretty well extinct; yet was not the Mouth of *Malice* stop'd; the same *Calumnies*, which had been invented

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ted by the *Infidels*, being taken up by *evil Christians*. No one going out from the Communion of the Church of Christ, but what did, by reviving *old Scandals*, and the addition of *fresh* ones, endeavour to make her *infamous*; and *blacken* her with such Crimes, as could be thought most convenient for rendering her *Odious* to all. It being look'd on, by as many as ever went out of her, the best means to justify their *Separation*, and to gain to themselves the credit of *Orthodox Christians*; to paint her out in all the *Antichristian Colours*, and represent her as *Hellish*, as wickedness could make her. 'Tis strange how much she suffer'd in this Point from the *Manichees*, and from the *Donatists*, and how much pains it cost Saint *Augustin*, to prove their *Accusations* to be meer *Calumnies*, principally intended to raise *prejudices* in the minds of the *People* against her; that so being convinc'd by these *Hellish Artifices*, of her teaching *unsound and prophane Doctrin*, *wicked Principles*, and *humane Inventions* instead of *Faith*; might never think of going to her, to learn the *Truth*; nor even so much as suspect her to be the *Church of Christ*. This, St. *Augustin* complains, was the chief cause of his continuing in the Errour of the *Manichees* so long; and that he impugn'd with so much violence this *Church*. And therefore, after he was come to the knowledg of the *Truth*, he discover'd this to the World for the undeceiving others, who were caught in the same snare, making it part of his Confessions, (*Confess. l. 6. c. 3. p. 1.*) When I came to discover, says he, that—I mingled joy and blushes, and was asham'd, that I had now for so many years been barking and railing, not against the *Catholick Faith*, but only against the fictions of my carnal conceits. For so temerarious and impious was I, that, those things, which I ought first to have learned from them by enquiry, I first charg'd upon them by *Accusations*; readier to impose falsehoods, than to be inform'd of the *Truth*.—And thus I so blindly accused thy *Catholick Church*; now sufficiently clear'd to me, that she taught not the *Opinions*, I so vehemently persecuted. And

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this he did, deluded and deceiv'd by the *Manichees*. And now since 'tis certain, that this has not been the case of Saint *Augustin* alone, but of as many almost, as have given ear to the *Desertors* of *this Church*; nay, is at this day the case of infinite Numbers, who following that Great *Father*, when as yet in his *Errors*; do not enquire, how this thing is believ'd or understood by her; but insultingly oppose all, as if so understood, as they imagin; not making any difference betwixt that, which the *Catholick Church* teaches, and what they think she teaches; and so believing her to be guilty of as many *Absurdities*, *Follies*, *Impieties*, &c. as the *Heathens* did of Old: 'Tis evident there's as much need now of *Apologies*, as ever there was in *Tertullian's* or Saint *Augustin's* time: Not *Apologies* to vindicate what is really her *Faith* and *Doctrin*; but rather to clear her from such *Superstitions*, *Prophaneness*, and *Wicked Principles*, as are maliciously or ignorantly charg'd upon her. And tho' the number of *Calumnies*, the insincerity of *Adversaries*, the obstinacy of a bias'd Education render a Performance in this kind, a just Task for a *Tertullian's* or *St. Augustin's* hand; yet because I find no such eminent Pen engaged in this design at present; and the shewing the true Religion in its own Colours, seems a Duty incumbent on every one, that's a lover of Truth; I'll endeavour to pull off the Vizard from suffering Christianity, and Apologize for the *Catholick Faith*; that Faith I mean, maintained by those *Primitive Fathers*, with so much Vigour and Zeal; which being first planted in the Head City of the World by *St. Peter*, hath been propagated throughout the Universe, and derived down to us by many Christian Nations, in Communion with that See; under the Protection of the *Holy Ghost*, and the charge of A Chief Pastor, which beginning in that great Apostle, has continued in a Visible Succession to these our days. This Faith it is, for which at present I design to make an Apology, which having been in all ages violently oppos'd, does at this time most wrongfully suffer, under *Calumnies* and
false

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false Imputations. I'll endeavour therefore to separate these *Calumnies* and *Scandals*, from what is really the *Faith* and *Doctrin* of that Church; I'll take off the *Black* and *Dirt*, which has been thrown on her; and setting her forth in her *genuine* complexion, let the World see, how much *fairer* she is, than she's *painted*; and how much she's *unlike* that *Monster*, which is shewn for her. And because the *Members* of this *Church*, are commonly known by the name of *Papists*; I think I cannot take a more sincere, open, and compendious way, in order to the compleating this design, than by drawing forth a *double Character* of a *Papist*: The *one* expressing a *Papist* in those very colours as he is painted in the *imagination* of the *Vulgar*, *Foul*, *Black* and *Antichristian*; with the chief *Articles* of his *imagined Belief*, and *reputed Principles* of his Profession. The *other* representing a *Papist*, whose *Faith* and exercise of his *Religion*, is according to the *Direction* and *Command* of his *Church*. That so, these two being thus set together, their *difference* and *disproportion* may be clearly discerned, and a discovery made, how *unlike* *Calumny* is from *Truth*; and how different a *Papist* really is, from what he's *said to be*. The *former* Character is of a *Papist Misrepresented*; the *other* of a *Papist Represented*. The former is a *Papist* so deform'd and monstrous, that it justly deserves the hatred of as many as own *Christianity*; 'tis a *Papist*, that has disturb'd this Nation now above an hundred years with fears and jealousies; threatening it continually with Fire and Massacres, and whose whole design has been, to rob the *Sovereign* of his *Crown*, and the *Subject* of his *Liberty* and *Property*. 'Tis a *Papist*, that is so abominable, so malicious, so unsufferable in any Civil Government, that, for my part, I detest him from my heart; I conceiv'd an hatred against him and all his, from my Education, when as yet a *Protestant*; and now, being a *Roman Catholick*, I am not in the least reconcil'd to him, nor his *Principles*; but hate him yet worse. I am so far from thinking the *Laws* too severe against such *Popish*

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Recusants, that I could wish a far greater severity were executed against them, their Favourers, and all such as make men so fortifshly Religious. And if to be a *Protestant*, nothing more be requisite, than to *protest* against *such Popery*, to hate and detest it; I think my self, and all *Roman Catholicks*, as good *Protestants*, as any whatsoever throughout his Majesty's Dominions. And I dare engage, that not only as many *Roman Catholicks*, as under the name of *Papists*, have severely sinarted in this Nation, for being the Professors of *such kind of Popery*, but also that all *Roman Catholick Nations* in the World shall subscribe to the condemnation of all *such Popish Principles and Doctrins*, shall join with all good *Protestants* for the extinguishing it, with all that Profess or Practise it, and utter rooting it out from his *Majesties* three Kingdoms and the whole Universe. The other *Papist* is one, that lives and believes according to what is prescrib'd in the *Council of Trent*, in *Catechisms* set forth by Catholicks, and other Spiritual Books, for the Direction and Instruction of all in their Communion; whose *Faith and Doctrin* I have here set down, with some Grounds and Reasons of it, and will so leave it to Apologize for it self. In drawing out the Character of the *former*, I have quoted no *Authors*; but have describ'd him exactly according to the Apprehension I had of a *Papist*, fram'd by me when I was a *Protestant*; with the addition only of some few points, which have been violently charg'd against me, by some intimate Friends of late, to shew the unreasonableness of my choice, after the quitting that Communion. The latter is wholly copied out from the *Papist*, that *I am now*; being the Sum of what I was taught, when reconcil'd to the Church of *Rome*, and which after sixteen years conversation with men of that Communion, in hearing their Sermons, in being present at their Catechising, in reading their Books and discoursing with them, I have found to be their *Doctrin*. I have done both, I hope with Sincerity and Truth and without Passion. For as
my

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my endeavours have been, that my *Religion* should lose nothing by *Lies*, so neither do I desire it should gain by them. And did I but know of any thing in the following Papers, that has any relation to that *unchristian Artifice*, I would strike it out immediately. And do here oblige my self, upon information, either from Friend or Adversary, to acknowledge the mistake, as it shall be made appear, and make a publick recantation. But it is time, we should see what these *Papists* are.

A



A
P A P I S T
Mis-represented
 A N D
Represented,

1. *Of Praying to Images.*

A *Papist Mis-represented*, Worships Stocks and Stones for Gods. He takes no notice of the *Second Commandment*, but setting up *Pictures*, and *Images of Christ*, the *Virgin Mary*, and other

A *Papist Represented*, believes it damnable, to Worship Stocks or Stones for Gods, to Pray to *Pictures* or *Images of Christ*, the *Virgin Mary*, or any other Saints; as also, to put any Trust or Confidence in them. He keeps them by him indeed, to preserve in his mind the memory of the things Represented by them; as People

his Saints, he Prays to them, and puts his trust and confidence in them, much like as the Heathens did in their Wooden Gods, *Jupiter, Mars, Venus, &c.* And for this reason, he erects stately Monuments to them in his Churches, adorns them sumptuously, burns Candles, offers Incense, and frequently falls down prostrate before them, and with his eyes fix'd on them, cries out, *Help me Mary, assist me Antony, remember me Ignatius.*

inform the mind by *one glance*, of what in reading requires a *Chapter*, and sometimes a *Volume*. There being no other difference between them, than that *Reading* represents *leisurely* and by degrees; and a *Picture*, *all at once*. Hence he finds a convenience in saying his Prayers with some devout *Pictures* before him; he being no sooner distracted, but the sight of these, recalls his wandring thoughts to the right Object; and as certainly brings something good into his mind,

ple are wont to preserve the memory of their deceased Friends by keeping their *Picture*. He is taught to use them, by casting his eye upon the *Pictures* or *Images*, and thence to raise his heart to the *Prototypes*, and there to employ it in Meditation, Love, Thanksgiving, Imitation, &c. as the Object requires: As many good Christians, placing a *Death's-head* before them, from the sight of it, take occasion to reflect often upon their last end, in order to their better preparing for it; or by seeing *Old Time* Painted with this *Fore-lock*, *Hour-glass* and *Syth*, turn their thoughts upon the swiftness of *Time*, and that whosoever neglects the *present*, is in danger of beginning then to lay hold, when there's no more to come. These *Pictures* or *Images* having this advantage, that they

mind, as an *immodest Picture* disturbs his heart with naughtiness. And because he is sensible, that these holy *Pictures* and *Images* represent and bring to his mind *such* Objects, which in his heart he loves, honours, and venerates; he cannot but upon that account, love, honour and respect the *Images themselves*. As whosoever loves their *Husband, Child, or Friend*, cannot but have some love and respect for their *Pictures*; and whosoever loves and honours his *King*, will have some honour and esteem for his *Image*: Not that he venerates any *Image* or *Picture* for any *Virtue* or *Divinity* believ'd to be in them, or for any thing that is to be petition'd of them; but because the honour that is exhibited to *them*, is referr'd to the *Prototypes* which they represent. So that 'tis not properly the *Images* he honours, but *Christ* and his *Saints by the Images*: as it is not properly the *Images* or *Pictures* of *Kings* or *Dukes* we generally respect or injure; but by their *Images* or *Pictures* we respect or injure *Kings* or *Dukes* themselves. All the veneration therefore he expresses *before Images*, whether by kneeling, praying, lifting up the *Eyes*, burning *Candles*, *Incense*, &c. 'tis not at all done for the *Image*, but is wholly referr'd to the things represented, which he intends to honour by these actions. And how, by *so doing*, he breaks the *Second Commandment*, he cannot conceive; for he acknowledges only *one God*, and to him alone gives sovereign Honour; and is so far from honouring *Images* as *Gods*, that for any ones satisfaction, he is ready to break or tear a *Crucifix*, or other *Image* whatsoever, into a thousand pieces and cast them into the fire. And what respect he shews them, seems to him no more injurious to any of the *Commandments*, than 'tis for a Christian to love and honour our *Neighbour*, because he bears the *Image* of *God* in his *Soul*; to kiss and esteem the *Bible*, because it *contains* and *represents* to him *God's Word*; or to love a good *Preacher*, because he *minds* him of his *Duty*; all which *respects* do not at all derogate from *God Almighty's Honour*; but are rather *Testimonies* of our greater Love

and Honour of him, since, for his sake, we love and esteem every thing, that has any respect or relation to him.

2. Of Worshipping Saints.

HE makes Gods of *Dead men*, such as are departed hence, and now are no more able to *hear or see or understand* his necessities. And tho' God be so good, as to invite all to come unto him, and to apply themselves to their only and infinite Mediator, *Jesus Christ*: yet so stupid is he, that neglecting, and, as it were, passing by both God and his only Son, and all their Mercies, he betakes himself to his *Saints*, and there pour-

HE believes, there's only *one* God, and that 'tis a most damnable *Idolatry* to make Gods of men, either *living or dead*. His *Church* teaches him indeed, and he believes, *that it is good and profitable to desire the intercession of the Saints reigning with Christ in Heaven*; but that they are either Gods, or his Redeemers, he is no where taught; but detests all such Doctrine. He confesses, that we are all redeemed by the Blood of *Christ* alone, and that he is our *only Mediator of Redemption*: but as for Mediators of *Intercession*, (that is, such as we may desire lawfully, to *pray for us*) he does not doubt, but 'tis acceptable to God, we should have many. *Moses* was such a Mediator for the *Israelites*; *Job* for his three friends; *Stephen* for his Persecutors

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ing forth his Prayers, he confides in them as his *Mediators* and *Redeemers*, and expects no Blessing, but what is to come to him by their Merits, and through their hands: and thus, without scruple or remorse, robs God of his honour.

The *Romans* were thus desir'd by St. Ep. ad } *Rom.*
Paul to be his } *Cor.*
Mediators; so } *Eph.*
were the *Corinthians*, so the *Ephesians*; so almost every sick man desires the *Congregation* to be his *Mediator*; that is, to be remember'd in their Prayers. And so he desires the *Blessed* in Heaven to be his *Mediators*; that is, that they would *Pray to God for him*. And in *this*, he does not at all neglect *coming to*

God, or rob him of his honour; but directing all his Prayers up to *him*, and making *him* the *ultimate Object* of all his Petitions, he only desires sometimes the *Just on Earth*, sometimes *those in Heaven*, to join their Prayers to his, that so the number of *Petitioners* being encreas'd, the *Petition* may find better acceptance in the sight of God. And this is not to make them *Gods*, but only *Petitioners to God*; 'tis not to make them his *Redeemers*, but only *Intercessors to his Redeemer*; he having no hopes of obtaining any thing, but of God alone, by and through the Merits of Christ; for which he desires the *Saints* in Heaven, and *good men* on Earth, to offer up their Prayers with his; the Prayers of the *Just* availing much before God. But now, how the *Saints* in Heaven know the Prayers and Necessities of such, who address themselves to them, whether by the Ministry of Angels, or in the Vision of God, or by some particular Revelation, 'tis no part of his *Faith*, nor is it much his concern it should be determin'd. For his part he does not doubt, but that God, who acquainted the *Prophets*, with the knowledge of things, that were:

were yet to come many hundred years after ; that inform'd *Elijah* of the King of *Syria*'s Counsel, tho' private, resolv'd on in his Bed-chamber, and at a distance ; (*2 Kings* 6. 12.) can never want means of letting the *Saints* know the desires of those who beg their *intercession* here on Earth : Especially since our Saviour tells us, that *Abraham* heard the Petitions of *Dives*, who was yet at a *geater* distance, even in *Hell* : and told him likewise the manner of his living, while as yet on Earth. Nay, since 'tis generally allow'd, that even the very *Devils* hear those desperate wretches, whocall on them : why should he doubt, that *Saints* want this Priviledge, in some manner granted to sinful men, and to wicked spirits ; who, tho' departed this life, are not so properly *dead*, as translated from a mortal life, to an immortal one ; where, enjoying God Almighty, they lose no Perfections which they enjoy'd, while on Earth ; but possess all in a more *eminent* manner, having more *Charity*, more *Love*, and being more acceptable to God than ever ; becoming like Angels ; and as these offered up their Prayers for *Jerusalem* and the Cities of *Judah*, (*Zach.* 1. 12.) So undoubtedly they likewise fall down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the Prayers of the *Saints*, Apoc. 5. 8.

3. Of Addressing more Supplications to the Virgin Mary than to Christ.

HE believes the Virgin Mary to be much more powerful in Heaven than

HE believes it damnable to think the Virgin Mary more powerful in Heaven than Christ : Or that she can in any

Christ, and that she can *Command* him to do, what she thinks good: And for this reason he honours her much more than he does her Son, or God the Father; for *one* Prayer he says to God, saying *ten* to the Holy Virgin.

any thing *Command* him. He honours her indeed, as one that was chosen to be *Mother of God*, and *blessed amongst all Women*: And believes her to be most acceptable to God, in her intercession for us: But owning her still as a *Creature*, and that all she has of Excellency or Bliss, is the *Gift of God*, proceeding from his meer *Goodness*. Neither does he at any time say even so much as *one* Prayer to her, but what is directed *more*

principally to God; being offered up as a Thankful Memorial of Christ's Incarnation, and an acknowledgment of the *Blessedness of Jesus the Fruit of her Womb*. And this without imagining that there's any more dishonouring of God in his reciting the *Angelical Salutation*; than in the first pronouncing it by the Angel *Gabriel* and *Elizabeth*: Or that his frequent Repetition of it is any more an idle Superstition, than it was in *David* to repeat the same words over twenty six times in the one hundred and thirty sixth *Psalms*.

4. Of Paying Divine Worship to Relicks.

HE believes a kind of Divinity to remain in the *Relicks* of his reputed

HE believes it damnable to think there's any Divinity in the *Relicks* of Saints, or to Adore them with Divine Honour, or

Saints, and therefore Adores their rotten Bones, their corrupted Flesh, their old Rags, with *Divine Honour*; kneeling down to them, kissing them, and going in Pilgrimage to their Shrines and Sepulchres. And he is so far possess'd with a conceited Deity lying hid in those *senseless Remains*, that he foolishly believes, they work greater Miracles, and raise more to life than ever Christ himself did.

or to Pray to their rotten Bones, old Rags or Shrines, or that they can work any strange Cures or Miracles, by any hidden Power of their own. But he believes it good and lawful to keep them with a Veneration, and give them a Religious *honour and respect*. And this he thinks due to them, inasmuch as knowing himself oblig'd to respect and honour God Almighty from his heart; he looks upon himself also oblig'd to respect and honour every thing that has any particular *Relation* to him: But this with an *inferiour* honour; as the *Jews* did to the Ark, to the Tables of the Law, to *Moses's* Rod, to the Temple, to the Priests: So we generally allow to the *Bible*, because it contains *God's Word*; to the *Church*, because it is *God's House*; to Holy Men and Priests, because they are *God's Servants*. And so he does to *Relicks*, because they appertain to *God's Favourites*; and, being insensible things, are yet very sensible *Pledges* and lively *Memorials* of Christ's Servants, dead indeed to us, but alive with him in Glory. And more especially, because God himself has been pleas'd to honour them, by making them *Instruments* of many evident *Miracles*, he has visibly work'd by them; as is manifest upon undeniable Record. And this, he believes, as easie for God Almighty now, and as much redounding to the honour of his

his Holy Name, as it was in the *Old Law* to work such miraculous effects by *Moses's Rod*, by *Gedeon's Trumpets*, by *Elias's Mantle*, after he was taken up into Heaven, (2 *Kings* 2:14.) *Elifens's Bones*, (2 *Kings* 13. 21.) and infinite other such like *insensible Things*: and also in the *New Law*, by the *Hem* of his own Garment, (*Matt.* 9. 21.) by the *Shadow* of St. *Peter*, (*Acts* 5. 15.) by the *Napkins* and *Handkerchiefs*, that had but touched the Body of St. *Paul*, casting out Devils, and Curing Diseases, (*Act.* 19. 12.) and such like. And thus by having a Veneration and Respect for these, he honours God. And does not doubt, but that they that contemn and prophane these, do the like to God; as much as they did, who prophan'd the *Bread of Proposition*, the *Temple*, and *Vessels* that belong'd to it.

5. Of the Eucharist.

HE believes it lawful to commit Idolatry, and makes it his daily practise, to Worship and Adore a *Breaden God*; giving Divine Honour to those poor, empty Elements of Bread and Wine. Of these he asketh pardon for his Sins; of these he de-

HE believes it unlawful to commit Idolatry; and most damnable to Worship or Adore any *Breaden God*, or to give Divine Honour to any Elements of Bread and Wine. He Worships only one God, who made Heaven and Earth, and his only Son Jesus Christ our Redeemer; who, being in all things equal to his Father, in Truth and Omnipotency, he believes, made his words good, pronounc'd at his last Supper; really giving his Body and
C Blood

fires Grace and Salvation ; these he acknowledges to have been his Redeemer and Saviour, and hopes for no good, but what is to come to him by means of these *household Gods*. And then for his Apology he alledges such gross contradictions, so contrary to sense and reason, that whosoever will be a *Papist*, must be no Man : Fondly believing, that what he adores, is no Bread or Wine, but *Christ* really present under those appearances ; and thus makes as many *Christs*, as many *Redeemers*, as there are *Churches*, *Altars* or *Priests*. When according to God's infallible Word, there is but *one Christ*, and

Blood to his Apostles : the Substance of Bread and Wine, being by his powerful Words chang'd into his own Body and Blood ; the Species only or Accidents of the Bread and Wine remaining as before. The same he believes of the most Holy Sacrament of the *Eucharist*, consecrated now by Priests ; That it really contains the Body of Christ, which was deliver'd for us ; and his Blood, which was shed for the remission of Sins. Which being there united with the *Divinity*, he confesses *Whole Christ* to be present. And *him* he adores and acknowledges his *Redeemer*, and not any Bread or Wine. And for the believing of this *Mystery*, he does not at all think it meet for any Christian to appeal from Christ's Words, to his own *Senses* or *Reason*, for the examining the truth of what he has said ; but rather to submit his *senses* and *reason* to Christ's Words in the obsequiousness of Faith. And that being a Son of *Abraham*, 'tis more becoming him to believe as *Abraham* did, promptly, with a Faith *superiour*,

he not on Earth, but *riour* to all *Sense* or *Reason*,
 at the right hand of and whether *these* could ne-
 his *Father* in Heaven. *Faith* it is, he believes, every
Mystery of his Religion, the *Trinity*, *Incarnation*, &c. With
this Faith he believes Christ to be *God*, though to *Senses* he
 seem'd nothing but *Man*: With *this* he believes that what
 descended upon our *Saviour* at his Baptism in *Jordan*, was re-
 ally the *Holy Ghost*, though *Senses* or *Reason* could discover it
 to be nothing but a *Dove*: With this he believes, that the
Man that *Joshua* saw standing over against him, with his
 Sword drawn, (*Josh. 5. 13.*) and the three Men, that *Abram*
 entertain'd in the Plains of *Mambre*, (*Gen. 18.*) were really
 and substantially *no Men*; and that notwithstanding all the
 information and evidence of *Sense* from their Colour, Fea-
 tures, Proportion, Talking, Eating and many others, of their
 being *Men*; yet, without any discredit to his Senses, he really
 believes they were no such thing, because *God's Word* has as-
 sured him of the contrary: And with *this Faith* he believes
 Christ's *Body and Blood* to be really present in the Blessed Sa-
 crament, though, to all appearance, there's nothing more
 than Bread and Wine: Thus, not at all hearkning to his *Sen-
 ses* in a matter where *God* speaks, he unfeignedly confesses,
 That he that made the World of nothing by his sole Word:
 That Cured Diseases by his Word: That raised the Dead by
 his Word: That expell'd Devils: That commanded the
 Winds and Seas: That multiplied Bread: That changed
 Water into Wine by his Word, and Sinners into Just Men,
 cannot want Power to *change* Bread and Wine into his own
 Body and Blood by his *sole Word*. And this without danger
 of multiplying his Body, of making as many Christs as Al-
 tars, or leaving the right-hand of his *Father*. But only by
 giving to his Body a *supernatural* manner of *Existence*; by
 which, being left without *extension* of parts, and rendred *in-
 dependent* of place, it may be one and the same in many places

at once, and whole in every part of the symbols, and not obnoxious to any corporeal contingencies.. And this kind of Existence is no more than what, in a manner, he bestows upon every *Glorified Body*: Than what his own Body had, when born without the least violation of his Mothers Virginal Integrity: When he arose from the Dead, out of the Sepulchre, without removing the Stone: When he entred among his Disciples, the Doors being shut. And though he cannot understand how this is done, yet he undoubtedly believes that God is able to do, more than he is able to understand.

6. Of Merits and Good Works.

HE believes Christs Death and Passion to be ineffectual, and insignificant, and that he has no dependance upon the Merits of his Sufferings, or the Mercy of God for the obtaining Salvation; but that he is to be saved by his own Merits, and Good Works. And, for this reason, he is very zealously busie in Fa-

HE believes it damnable to say that Christs Death and Passion is ineffectual and insignificant: And that 'tis the Doctrine of Devils to believe, that he has no dependance for his Salvation upon the Merits of Christs Sufferings or the Mercy of God; but only upon his own Merits and Good Works. 'Tis his Faith to believe, that of our selves we are not sufficient, so much as to think a good thought, that the Grace by which we are justified, is given us purely *gratis* upon the account of Christs Merits; moreover, that

ffing, in Whipping himself, in Watching, in going in Proceffion, in wearing Hair-shirts, and using a thousand fuch like Mortifications; and having done this, he thinks himself not at all beholden to God for his Salvation, and that to give him Heaven, will be no Favour: It being now his due, upon the account of his own Meritorious Atchievements, without any God-a-mercy to Christ his Passion, or his Makers Goodness.

endeavours by *good Works* to make his *Vocation and Election* sure. And in following this counsel, he thinks he no more offends againft the fulness of the Merits of Christ's, or God's Mercy, than the Apostle does in giving it.

that no Man, how juft foever, can Merit any thing either in this life or in that to come, independant on the Merits and Passion of Jesus Christ. Nevertheless, that through the Merits of Christ, the Good Works of a Juft Man proceeding from Grace, are fo acceptable to God, that through his *Goodness* and *Promise*, they are truly *Meritorious* of Eternal Life. And this he has learn'd from the Apostle, (*2 Tim. 4. 8.*) where he is taught, that there is a Crown of Juftice, which our Lord, a juft Judg, will render at the laft day, not only to Saint *Paul*, but alfo to all thofe, that fhall have fought a good fight, and consummated their courfe, kept the Faith and lov'd his coming. Knowing therefore that at the day of Judgment, he is to receive *according to his Works*: He

7. Of Confession.

HE believes it part of his Religion to make Gods of Men: foolishly thinking that these have power to forgive sins. And therefore as often as he finds his Conscience oppress'd with the guilt of his Offences; he calls for one of his Priests, who are commonly more wicked than himself, and falling down at his feet, he unfolds to him the whole state of his soul; and having run over a Catalogue of his sins, he asks of him pardon and forgiveness. And what is most absurd

HE believes it damnable in any Religion to make Gods of Men. However he firmly holds that; when Christ speaking to his Apostles, said, (*Joh. 20. 21.*) *Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven, and whose sins you shall retain they are retained:* He gave to them, and their Successors, the Bishops and Priests of the Catholick Church, Authority to Absolve any truly Penitent Sinner from his sins. And God having thus given them the *Ministry of Reconciliation*, and made them *Christ's Legates*, (*2 Cor. 5. 18, 19, 20.*) *Christ's Ministers*, and the *Dispensers of the Mysteries of Christ*, and given them power to loose on earth whatsoever was to be loosed in heaven, (*Matt. 18. 18.*) he undoubtedly believes, that whosoever comes to them making a sincere and humble *Confession* of his sins, with a firm

of all, he is so fillily stupid as to believe, That, if his *Ghostly Father*, after he has heard all his Villanies in his ear, does but pronounce three or four *Latin* words, making the sign of the *Cross* with two fingers and a thumb over his head, his sins are forthwith forgiven him, although he had never any thoughts of amendment, or intention to forsake his wickedness.

firm purpose of amendment, and a hearty Resolution of turning from his evil ways, may from them receive *Absolution*; by the Authority given them from Heaven, and not doubt but God ratifies above the sentence pronounced in that Tribunal; *loosing in heaven whatsoever is thus loosed by them on earth*. And that, whosoever comes without the due Preparation, without a Repentance from the bottom of his heart, and real intention of forsaking his sins, receives no benefit by the *Absolution*; but addeth sin to sin, by a high contempt of God's Mercy, and abuse of his Sacraments.

8. Of Indulgences.

HE believes, that his Holy Father the *Pope*, can give him leave to commit what sins he pleases. Espe-

HE believes it damnable to hold, that the *Pope*, or any other Power in Heaven or Earth, can give him leave to commit any sins whatsoever: Or, that for any sum

cially if he can make him a present of a round sum of Mony, he never need doubt of obtaining an *Indulgence or Pardon* for himself and his Heirs forever, for all sorts of Crimes or Wickedness, he, or any of his Posterity may have convenience of falling into. And having this *Commission* in his Pocket, under the Pope's Broad-Seal, he may be confident that Christ will confirm and stand to all, that his *Vicar* upon Earth has granted, and not call him to any account for any thing he has done, although he should chance to die without the least remorse of Conscience or Repentance for his sins.

sum of Mony he can obtain any *Indulgence or Pardon* for sins that are to be committed by him, or his Heirs, hereafter. He firmly believes that no sins can be forgiven, but by a *true and hearty Repentance*: But that still, there is a *Power* in the *Church* of granting *Indulgences*, which concern not at all the *remission of sins* either Mortal or Venial; but only of some Temporal Punishments remaining due after the *Guilt* is remitted. So that they are nothing else, but a *Mitigation or Relaxation* upon just causes, of *Canonical Penances* which are, or may be enjoyn'd by the *Pastors* of the Church, on Penitent sinners, according to their several degrees of demerit. And this he is taught to be grounded, on the judiciary Power, left by Christ in his *Church*; of *binding and loosing*: whereby Authority was given to erect a *Court of Conscience*, to assign Penalties or release them, as circumstances should require. And this Authority he knows Saint -Paul plainly own'd; (*2 Cor. 2. 6.*) where he decreed a Penance; *sufficient*

(says

(says he) *to such a man, is this punishment*: And, (2 Cor. 2. 10.) where he released one; *For your sake* (speaking of the Penance injoynd the Incestuous Corinthian) *I forgave it, in the person of Christ*. And what *Money* is given at any time on this account, concerns not at all the *Pope's Coffers*, but is by every one given as they please, either to the Poor, to the Sick, to Prisoners, &c. wheresoever they judge it most Charity. And though he acknowledges many abuses have been committed in *Granting* and *Gaining Indulgences*, through the default of some particular Persons; yet he cannot imagine how these can be in Justice charg'd upon the *Church*, to the prejudice of her Faith and Doctrine; especially since she has been so careful in the retrenching of them: As may be seen by what was done in the Council of *Trent*. *Dec. de Indulg. Cum potestas.*

9. Of Satisfaction.

HE believes very injuriously of Christ's Passion, being persuaded, that his Sufferings and Death were not sufficiently satisfactory for our sins; but that it is necessary for every one to make *Satisfaction* for themselves. And for this end, af-

HE believes it damnable, to think any thing injuriously of Christ's Passion. Nevertheless he believes, that though *Condign Satisfaction* for the Guilt of Sin, and the Pain Eternal due to it, be proper only to Christ our Saviour; yet that Penitent sinners being Redeem'd by Christ, and made his Members, may in some measure *satisfie* by Prayer, Fasting, Alms, &c. for the *Temporal Pain*, which by or-

ter he has been at Confession, the Priest enjoyns him a *Penance*; by the performance of which, he is to *satisfie* for his offences; and thus confidently relying upon his own Penitential *Works*, he utterly evacuates *Christ's Passion*; and though he professes himself a Christian, and that Christ is his Saviour; yet by his little trusting to him, he seems to think him to be no better, than what his *Crucifix* informs him, that is, a meer *Wooden* one.

ons God has sufficiently also minded him of, in the punishments of *Moses*, *Aaron*, *David* and infinite others; and even in the Afflictions sent by God upon our own Age, in *Plagues*, *Wars*, *Fires*, *Persecutions*, *Rebellions*; and such like: Which, few are so Atheistical, but they confess, to be sent from Heaven for the *just chastisements* of our sins; and which we are to undergo, notwithstanding the *Infinite Satisfaction* made by Christ, and without any undervaluing of it. Now being thus

der of God's Justice sometimes remains due, after the *Guilt*, and the *Eternal Pain* are remitted. So that trusting in Christ as his Redeemer, he yet does not think that by Christ's sufferings, every Christian is discharged of his particular sufferings; but that every one is to suffer something for himself, as Saint Paul did, who by *tribulations*, and in *suffering* in his own flesh, did *accomplish those things, that wanted of the Passions of Christ*; and this not only for himself, but for the whole Church, (*Coloss. i. 24.*) and this he finds everywhere in *Scripture*, viz. People admonish'd of the greatness of their sins, doing *Penance* in *Fasting*, *Sack-loth* and *Askes*, and by *voluntary austerities*, endeavouring to satisfy the Divine Justice.

And these *Personal Satisfaction*

thus convinc'd of some *Temporal Punishments* being due to his sins, he accepts of all Tribulations, whether in Body, Name or Estate, from whencesoever they come, and with others of his own chusing, offers them up to God, for the discharging this debt, still confessing, that his Offences deserve yet more. But these Penitential Works he is taught to be no otherwise *satisfactory*, than as joyned and apply'd to *that Satisfaction*, which Jesus made upon the Cross; in vertue of which *alone*, all our good Works find a grateful acceptance in God's sight.

10. *Of Reading the Holy Scripture.*

HE believes it part of his Duty to think meanly of the *Word of God*, to speak irreverently of the *Scripture*; to do what he is able, to lessen the repute of it, and bring it into disgrace. And for this end, he says it is *obscure*, full of *ambiguous expressions*, plain *contradictions*, not fit to be read by the *Vulgar*, nor to be Translated into

HE believes it damnable in any one to think, speak or do any thing irreverently towards the *Scripture*; or by any means whatsoever to bring it into disrepute or disgrace. He holds it in the highest Veneration of all Men living, he professes it to be the *Dew of Heaven*, *Oracles of God*, *Fountain of Eternal Life*; that to prophane it, is to incur the guilt of Damnation: And that we are rather bound to lose our lives, than concur any way to its prophanation. 'Tis true, he does not think it fit, to be read generally by all, without

Vulgar Languages : And without respect to *Christ* or his *Apostles*, prophanely Preaches, that no ten Books in the World has done so much mischief to Christianity as this one: And under a vain pretence of preventing farther inconveniences, endeavours to deprive all of this Spiritual comfort, of this Divine Food, of this Heavenly Light, that so being kept in *darkness*, they may be also preserv'd in *ignorance*, and damned eternally.

Licence, or in the *Vulgar Tongues*: Not for any disrespect to it; But, 1. Because he understands, that *private Interpretation* is not proper for the *Scripture*, (2 Pet. 1. 20.) 2. Because that in the *Epistles* of Saint *Paul* are *certain things hard to be understood*, which the unlearned and unstable deprave, as also the rest of the *Scriptures*, to their own perdition, (2 Pet. 3. 16.) 3. Because God hath given only *some to be Apostles*, *some Prophets*, other *some Evangelists*, and other *some Pastors and Doctors*, (Ephes. 4. 11.) For these Reasons, he is taught that 'tis not convenient for the *Scripture* to be read *indifferently* by all men, but only by such as have express Licence, and good testimony from their *Córates*; that they are *humble, discreet and devout* Persons; and such as are wil-

ling to observe directions in the perusing this *Sacred Volume*: That is, take notice of all Godly Histories, and imitable examples of Humility, Chastity, Obedience, mercy to the Poor, &c. and all such places as are apt to provoke and stir up the hatred of Sin, fear of God's Judgments, love of Virtue, &c. and in all *Hard, Obscure and Disputable* Points to refer all to the Arbitrement of the *Church*, to the judgment of those, whom God hath appointed *Pastors and Doctors*: Never presuming,

presuming to contend, control, teach, or talk of their *own Sense* and *Phanſie* in deep Questions of Divinity, and *high Myſteries* of Faith; but expecting the ſenſe of *theſe* from the *Lips of the* *Prieſt who ſhall keep knowledge, and from whoſe mouth they ſhall require the Law,* (*Mal. 2. 7.*) And this Caution is uſed, leſt that the *Scripture* coming into the hands of a preſuming ſort of proud, curious and contentious People, be abuſed and perverted; who make it their buſineſs to enquire into Dogmatical, Myſtical, High and Hidden ſecrets of God's Counſels, into *Pred-eſtination, Reprobation, Election, Preſcience* and other ſuch *incomprehenſible Myſteries*; and upon the preſumption of, I know not what *Spirit*, immediately become *Teachers, Controllers* and *Judges of Docters, Church, Scriptures* and all; and acknowledging no Authority left by Chriſt, to which they are to ſubmit; under pretence of *Scripture* and *Gods Word*, make way for all ſort of *Prophaneneſs, Irreligion and Atheiſm*. So that 'tis not for the preſerving *Ignorance*, he allows a reſtraint upon the reading the *Scriptures*, but for the preventing a *blind ignorant Preſumption*. And that it may be done to *edification*, and not to *deſtruction*, and without caſting the *holy to dogs, or pearls to ſwine*.

II. Of Apocryphal Books.

HE believes it it lawful to make what *Additions* to Scripture his Party thinks good; and therefore takes no no-

HE believes it damnable to add any thing to the Scripture. And yet allows the Books of *Toby, Judith, Eccleſiaſticus, Wiſdom, Macchabees*, to be *Canonical*: becauſe the Church of Chriſt has declar'd them

tice of the antient *Canon* approved by the *Apostles* and *Primitive Christians*; but allows *equal Authority* to the Books of *Toby*, *Judith*, *Ecclesiasticus*, *Wisdom* and the *Macchabees*, as to the other part of the *Scripture*; although these were always rejected by the *Jews*, never extant in the *Hebrew Copy*, and expressly condemn'd by *Saint Jerome*, as *not Canonical*, and never admitted by the *Church*, but only of late years, in some of their *Synods*, which made these *Innovations* contrary to the sense of their *Ancestors*.

great Doctor *St. Augustine*, who declares his mind plainly in this case, saying, *That he would not believe the Gospel, except the Authority of the Catholick Church moved him thereunto.* (*Contr. Ep. Fundam. c. 4.*) Now he is well satisfied, that many

them *such*; not only in these later Ages; but even in the *Primitive times*. *Saint Gregory Nazianz.* acknowledged them *Canonical.* (*Orat. de SS. Macch.*) who lived in the Year 354. Also *St. Ambrose*, (*lib. de Jacob. & vit. beat.*) *An. 370. Innocentius I.* (*Ep. ad Exup.*) They were also received by the *Third Council of Carthage*, *Anno 419.* which approv'd all these Books as *Canonical*, *Can. 47.* and was subscrib'd by *St. Augustine*, and confirm'd in the *Sixth General Synod.* (*August. lib. 2. Doct. Christ. cap. 8.*) So that to him 'tis of little concern, whether they were ever in the *Hebrew Copy*; the *Canon of the Church of Christ* being of much more Authority with him, than the *Canon of the Jews*: He having no other assurance that the Books of *Moses*, and the four *Gospels*, are the true *Word of God*, but by the *Authority* and *Canon of the Church*. And this he has learn'd from that

many doubted whether these Books were *Canonical* or no; and amongst others, *St. Jerome*; because the *Church* had not then declar'd them so. But since the *Church's* Declaration, no Catholick ever doubted; no more than of other Book, *viz.* of the *Epistle to the Hebrews*, the *Epistle of St. James*, the *second of St. Peter*, the *second and third of St. John*, *St. Judes Epistle*, and the *Apocalyps*: All which were for many years after the Apostles time, doubted of; but afterwards declar'd and receiv'd as *Canonical*. This he finds *St. Jerome* expressly confessing of himself, *viz.* *That for some time the Book of Judith seemed to him Apocryphal*; to wit, 'till the *Council of Nice* declar'd it otherwise. (*Pref. in Judith.*) The like he affirms of *St. James's Epistle*; that it was doubted of by many, for several years; but *Paulatim tempore procedente meruit auctoritatem*: By little and little in process of time it gain'd Authority. (*de viris illuf. verb. Jacobus.*) For this reason he matters not, what Books have been reputed *Apocryphal* by some, and for some years: But only what Books are *Receiv'd* and *Declar'd* by the *Church*, *Canonical*, in what year, and at what time soever. For believing that the *same Spirit of Truth* assists her in all Ages; he looks upon himself equally oblig'd to receive her *Definitions* of the Year 419. as of any of the precedent years: It not being possible for Christ to fail of his *Promise*, or the Holy Ghost to err or misguide the *Church* in that year, more than in any other.

12. Of the Vulgar Edition of the Bible.

HE makes no conscience of abusing the Scripture, and per-

HE believes it a damnable sin, to abuse the Scripture, or any ways to pervert it, for the maintenance of

verting it, for the maintenance of his Errors and Superstitions. And therefore, though he dares not altogether lay it by; lest he should, by so doing, lose all claim to Christianity: Yet he utterly disapproves it, as it is in its genuine Truth and Purity, and as allow'd in the Church of *England*; and crying this down, he believes it unlawful to be read by any of his Communion. And then puts into their hands another Volume, which in its Frontis-piece bears the Title indeed of the *Word of God*, with the names of the *Books* and *Chapters*; but in the context of it, is so every-where full of

of Errors or Superstitions; and thinks himself oblig'd, rather to lay down his life, than concur to, or approve of any such Falsifications or Corruptions, prejudicial to *Faith* or *Good Manners*. For this reason, being conscious, that in all Ages, there has been several *Copies* of this sacred Volume, quite different from the *Originals* in many places, either through the *mistake* of the *Transcribers*, or *malice* of others, endeavouring by this means to gain credit to their new Doctrines: He is commanded not to receive all Books indifferently for the *Word of God*, that wear that *Title*; but only such as are approv'd by the *Church*, and recommended by her as *Legitimate*. And such is that, he daily uses, commonly known by the name of the *Vulgar Translation*; which has been the principal of all other *Latin Copies* in all Ages, since the Primitives times; much commended by Saint *Augustine*; and never altered in any thing, but once heretofore by the Holy Studies of St. *Hierome*: And twice or thrice since

Corruptions, Falsifications, and intolerable Abuses, that it almost every-where belies its Title, and is unfit for any one, who professes himself a Christian.

since, being review'd by Authority, and purg'd of such mistakes, as in length of time, had crept in by Transcribers or Printers faults. And that *this Translation* is most pure and incorrupt, as to any thing concerning matter of *Belief*, or differences in *Religion*, is not only the Doctrine of *his Church*; but also the Sentiment of many Learned Men of the *Reformation*, who approve *this Version*, and prefer it before any other *Latin* one whatsoever. *Beza* in his Preface to the *New-Testament*, Anno 1559. blames *Erasmus* for rejecting it. *Paulus Fagius* cries out against all that disallow it, (*Cap. 4. Vers. Lat. Paraphr. Chald.*) *Ludovicus de Dieu*, with admiration confesses it to be most Faithful, (*in Not. ad Evang. Pref.*) *Casaubon* prefers it before the *Greek Text* now in use; and acknowledges that it agrees with the ancient Manuscripts, (*in Not. ad Evang. & Act.*) *Grotius* professes to the World, that he highly esteems it, for that it contains no erroneous Opinions, and is very Learned; (*nulla dogmata insalubria continet, & multum habet in se eruditionis, Pref. Annot. in vet. Test.*) And for this reason, he refers his Annotations generally to *this Translation*, as he declares himself. So that, seeing *this Version* is deliver'd to him with the approbation of his whole Church, and is commended by most Learned Adversaries; he thinks he has great reason to receive it, and that he may peruse it, without any danger that can come to him, from any Corruptions or Falsifications. And because he has not the like assurance of the *English Translation* allowed by Protestants, or any other made since the *Reformation*, by any of that Persuasion; but sees, that there has been almost as many different Translations made and Publish'd by these, as there has been Men of different Humours, different Spirits, and

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different Interests ; whereof none have ever approv'd the *Versions* of any of the rest ; but cry'd out against, and Condemn'd them, of many *Alterations, Additions, Detractions, and Forgeries* ; *Bucer* and the *Osiandrians* exclaiming against *Luther* ; *Luther* against *Munster* ; *Beza* against *Castaleo* ; *Castaleo* against *Beza* ; *Calvin* against *Servetus* ; *Illyricus* against *Calvin* and *Beza*. Our *English Ministers* against *Tindal* and his Fellows : And this, not upon the account of some oversights, or light mistakes, or the following of different Copies ; but accusing one another of being *Absurd* and *Senseless*, in their *Translations* ; of *obscuring* and *perverting* the meaning of the *Holy Ghost*, of *Omissions* and *Additions*, of *perverting* the Text in eight hundred forty and eight places ; of *corrupt* and *false Translations* ; all which in express Terms, has been charg'd by great Abettors of the *Reformation* against a *Bible* yet us'd in *England*, and ordered to be read in all Churches by *Queen Elizabeth*, and to be seen in the Abridgment of a Book deliver'd by certain *Ministers* to *King James*, pag. 11, 12. In *Mr. Burges's Apology*, Sect. 6. *Mr. Broughron's Advertisement* to the Bishops. And in *Doctor Reynold's* refusing before the King at *Hampton-Court*, to subscribe to the *Communion-Book*, because it warranted a *corrupt* and *false Translation of the Bible*. For these, and such other reasons, he is commanded not to read any of these *Translations* ; but only that, which is recommended to him by the *Church*.

13. *Of the Scripture as a Rule of Faith.*

HE believes it lawful; nay, that it is his obligation to undervalue the *Scripture*, and take from it that *Authority*, which Christ gave it. For whereas Christ left this to the World, as the *Rule of Faith*, and as a *Sacred Oracle*, from whence all his Followers might be instructed in the Precepts of a good life, learn all the *Mysteries* of their *Faith*, and be resolv'd in all difficult and doubtful Points of *Religion*: He is taught flatly to deny all this; and to believe that the *Scripture* is not capable

HE believes it damnable to undervalue the *Scripture*, or take from it the *Authority* given it by Christ. He gives it all respect due to the *Word of God*; he owns it to be of greatest *Authority* upon Earth, and that it is capable of leading a Man to all *Truth*, whensoever it is rightly understood. But to any one that *misunderstands* it, and takes it in any other sense, than what was intended by the *Holy Ghost*; he believes it to such an one, to be *no Scripture*, *no Word of God*; that to such an one, it is *no Rule of Faith*, nor *Judge of Controversies*. And that what he thinks to be the *Doctrine* of Christ, and *Command* of Heaven, is nothing but his *own Imagination* and the *Suggestion* of the Devil. And since, by the experience of so many thousand *Heresies* since our Saviour's time, all pretending to be grounded on *Scripture*, he

of deciding any one point of *Controversie*, or reconciling the different *Sentiments* of Men in *Religion* : And thus demeans himself towards the *Word of God*, in a manner most unbecoming a Christian.

finds that almost every *Text* of the *Bible*, and even those that concern the most *Essential* and *Fundamental* Points of the *Christian Religion*, may be Interpreted several ways ; and made to signify things *contrary* to one another ; and that while thus *contrary* meanings are by several Persons drawn from the *same Words* ; the *Scripture* is altogether *silent*, without discovering, *which* of all those senses is *that* intended by the *Holy Ghost*, and leading to Truth, and which are *Erroneous* and *Antichristian* : He is taught to believe that the *Scripture alone* can be no *Rule of Faith* to any *Private* or *Particular* Person ; not that there is any thing wanting on the *Scripture-side* ; but because no *Private* Person can be certain, whether amongst all the *several* meanings *every Text* is obnoxious to, that which he understands it in, is the *Right*, or no. And without this *certainty of Truth*, and *security from Error*, he knows, there's nothing capable of being a *Rule*.

14. *Of the Interpretation of Scripture.*

HE believes that his *Church*, which he calls *Catholick*, is above the *Scripture* ; and prophanely al-

HE believes, that the *Church* is not above the *Scripture* ; but only allows *that Order* between *them*, as is between the *Judge* and the *Law*. And is no other, than

lows to her an uncontrollable *Authority* of being *Judg* of the *Word* of *God*. And being fondly abus'd into a distrust of the *Scriptures*, and that he can be certain of nothing, even of the *Fundamentals* of *Christianity*, from what is deliver'd in them, though they speak never so plainly ; he is taught to rely wholly upon *this Church*, and not to believe one word the *Scripture* says, unless his *Church* says it too.

than what generally every *Private Member* of the *Reformation*, challenges to himself, as often as he pretends to decide any doubt of his own, or his Neighbours in Religion, by *interpreting the Scripture*. Neither is he taught at all to distrust the *Scripture*, or not to rely on it ; but only to distrust his own *private interpretation* of it, and not to rely on his own *Judgment*, in the *Resolution* of any doubt concerning *Faith* or *Religion*, though he can produce several *Texts* in favour of his *Opinion*. But in all such cases he is commanded to recur to the *Church* ; and having learnt from her, the sense of all such *Texts* ; how they have been understood by the whole *Community of Christians*, in all Ages since the *Apostles* ;

and what has been their *Receiv'd Doctrine*, in such doubtful and difficult Points ; he is oblig'd to submit to this, and never presume on his own *Private Sentiments*, however seemingly grounded on *Reason* and *Scripture*, to Believe or Preach any *New Doctrine* opposite to the *Belief of the Church* ; but as he receives from her the *Book*, so also to receive from her the *sense of the Book* : With a Holy Confidence, that she that did not cheat him in delivering a *False Book* for the *True one*, will not cheat him in delivering a *False* and *Erroneous sense* for the *True one* ; her *Authority*, which is *sufficient* in the

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one, being *not less* in the other : And his own *Private Judgment*, which was *insufficient* in the one, that is, in finding out the *True Scripture*, and discerning it from all other Books; being as incapable and insufficient in the other, that is, in certainly discovering the meaning of the Holy Ghost, and avoiding all other *Heterodox* and *Mistaken Interpretations*.

15. Of Tradition.

HE believes the *Scripture* to be imperfect: And for the supplying of what he thinks *Defective* in it, he admits *Humane Ordinations*; and *Traditions* of Men; allowing *equal Authority* to these, as to the *Scriptures themselves*; thinking himself as much oblig'd to submit to these, and believe them with *Divine Faith*, as he does, whatsoever is written in the *Bible*, and con-

HE believes, the *Scripture* not to be imperfect; nor to want *Humane Ordinations*, or *Traditions* of Men, for the supplying any defects in it: Neither does he allow the *same Authority* to these, as to the *Word of God*; or give them equal credit; or exact it of others, that desire to be admitted into the *Communion* of his Church. He believes no *Divine Faith* ought to be given to any thing, but what is of *Divine Revelation*; and that nothing is to have place in his *Creed*, but what was taught by Christ and his Apostles; and has been believ'd and taught in all Ages by the *Church of God*, the *Congregation* of all True Believers, and

fessedly spoken by the Author of all Truth, God himself. Neither will he admit of any one to be a Member of his Communion, although he undoubtedly believes every Word that's written in the *Scripture*; unless he also assents to these *Traditions*, and gives as great credit to them, as to the *Word of God*, although in that, there is not the least footstep of them to be found.

and has been so deliver'd down to him through all Ages. But now, whether that which has been so deliver'd down to him, as the Doctrine of Christ and his Apostles, has been by *Word of Mouth*, or *Writing*; is altogether indifferent to him; he being ready to follow, in this point, as in all others, the command of St. Paul, that is, *To stand fast, and hold the Traditions he has learn'd, whether by Word, or by Epistle*, (2 *Thess.* 2. 15.) And to look upon any one as *Anathema*, that shall preach otherwise than he has (thus) received, (Gal. 1. 9.) So that, as he undoubtedly holds the *Scripture* to be the *Word of God*, penn'd by Prophets and Apostles, and inspired by the Holy Ghost; because in all Ages, from *Moses* to Christ, and from Christ to this time, it has been so Taught, Preach'd, Believ'd and Deliver'd successively by the Faithful; and never scruples the least of the truth of it; nor sticks to assent to it, with a steadfast and *Divine Faith*; altho' they are not, nor have not at any time been able, to prove what they have thus taught, and deliver'd, with one *Text of Scripture*. In the like manner, is he ready to receive and believe, all that this *same Congregation* has, together with the *Bible*, in all Ages successively, without interruption, Taught, Preach'd, Believ'd and Deliver'd as the *Doctrine of Christ* and his *Apostles*; and assent to it with *Divine Faith*; just as he does

does to the *Bible*; and esteems any one *Anathema*, that shall Preach otherwise than he has thus receiv'd. And although some may seriously endeavour to convince him, that several Points of Faith, and other Religious Practises, which he has thus receiv'd and believes, are not the Doctrine of Christ, nor Apostolical Institutions, but rather Inventions of Men, and Lessons of Antichrist, and should produce several Texts of Scripture for the proving it: He is not any thing surpriz'd at it: As well knowing, that he that follows not this Rule, of *Believing all to be of Christ, that has been universally taught and believ'd as such, by the Church of Christ; and of understanding the Scripture in the same sense, in which it has in all Ages, been understood by the same Church*; may very easily frame as many *Creeds* as he pleases, and make Christ and his Apostles speak what shall be most agreeable to his *Humour*, and suit best with his *Interest*, and find plain proofs for all: And make no more difficulty in producing *Scripture* against Christ's *Doctrine*, than the *Jews* and the *Devil* did against Christ's *Person*, who never wanted their *Scriptum est*; (*It is written*;) when 'twas necessary to carry on their designs. And if there were any thing in these sort of Arguments, to make him doubt of the truth of any *Point* of Doctrine, thus receiv'd; he thinks it might make him call in question the Truth of the *Scripture* and the *Bible* it self, as soon as any thing else. They all standing upon the same foundation of the Church's Tradition, which, if it fail in one, leaves no security in any.

16. *Of Councils.*

HE believes that the *Faith* of his Church may receive new *Additions* every day: And that he is not only oblig'd to believe what *Christ* taught, and his *Apostles*; but also every Definition or Decree, of any *General-Council* assembled by the Command of the Pope. So that as often as any thing is issued out, by the Authority of any of these *Church-Parliaments*, and order'd to be believ'd; he thinks himself under pain of Damnation, immediately bound to receive it; and having added

HE believes that the *Faith* of his Church can receive *no Additions*; and that he is oblig'd to believe nothing, besides that which *Christ* taught and his *Apostles*; and if any thing contrary to this, should be defin'd and commanded to be believ'd, even by ten thousand *Councils*, he believes it *damnable* in any one to receive it, and by such Decrees, to make *Additions* to his Creed. However, he maintains the Necessity and Right of *General Councils* lawfully Assembled; whose business it is, not to coin new *Articles* of *Faith*, or devise *Fresh Tenets*; but only, as often as any *Point* of Receiv'd Doctrine is impugned or call'd in question; to debate the matter; and examine, what has been the Belief of all Nations (who are there present in their *Prelates*) in that Point. And this being agreed on, to publish

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it to his *Creed*, to assent to it with as Firm, Stedfast and Divine a Faith, as if it had been Comman-
ded by Christ him-
self, and Decreed in
the Consistory of Hea-
ven. And by this
means he never comes
to *understand his Religi-
on*, or know what he
is to *Believe*; but by
the continual *Alterati-
ons, Additions, Diminu-
tions, Interpretations*, of
these Councils he is
preserv'd in a *necessary
Confusion*; and though
he changes often, yet
he fondly thinks him-
self always the same.

and to *match* against those Men, who should arise from among
themselves, speaking perverse things to draw Disciples after them,
(*ib. Vers. 30.*) And he having receiv'd Command, as likewise
the whole Flock of Christ, to obey their Prelates, and to be sub-
ject to them, who *match*, and are to render an account for their
souls, (*Heb. 13. 17.*) with an assurance, that, He that hear-
eth them, heareth Christ; and he that despiseth them, despiseth
Christ,

lish and make known to the
World, which is the *Catholick
Doctrine*, left by Christ and
his Apostles; and which the
new broach'd Error. And by
this means to prevent the
loss of infinite numbers of
Souls, which might otherwise
be deluded, and carried away
after new inventions; not
being capable by their own
knowledge and abilities, to dis-
tinguish betwixt *Truth* and
Falsbood, and discover the sub-
tilties of every crafty *Decei-
ver*. And in this case he be-
lieves that he is oblig'd to sub-
mit, and receive the Decrees
of such a *Council*; the Pastors
and Prelates there present,
being by Christ and his Apo-
stles appointed, for the decisi-
on of such Controversies.
They having the care of that
flock committed to them, over
which the Holy Ghost has made
them Overseers, to feed the
Church of God, (*Act. 20. 28.*)

Christ, (*Luk. 10. 16.*) And withal being taught, that as this way of the *Antients* of the Church and Prelates meeting, in case of any danger threatning their Flock, or any new Doctrine arising ; was the means instituted by *Christ*, and practised by the *Apostles*, in the first planting of the Church, for the preventing *Schisms*, and preserving *Unity* among the Faithful, and that they should *Speak and think the same thing, and be perfectly joyn'd together in the same mind, and same judgment*, (*1 Cor. 1. 10.*) So it ought to be the means in all succeeding Ages, for the preventing *Divisions*, and conserving *Unity* among the Faithful. And that therefore, as that Controversie concerning, the *necessity of Circumcision*, (*Act. c. 15.*) arising in the *Apostles* time, was not decided by any *Private Person*, nor even by *Paul* and *Barnabas*, who nevertheless, had receiv'd the *Holy Ghost*, and one would have thought, might have pretended to the *Spirit* and a heavenly *Light* ; but by a *General Meeting* of the *Apostles* and *Elders* of the Church at *Jerusalem*, who were consulted by *Paul* and *Barnabas* about this *Question*. So all other *Disputes* and *Difficulties* of Religion arising in succeeding Ages, ought to be referr'd to the *Successors* of the *Apostles* (whose Charge, Dignity and Office is to continue to the end of the World, though they are dead in Person) who are to consider of the matter, (*Act. 15. 6.*) as the *Apostles* did ; while all the *Multitude* keeps silence, (*Vers. 12.*) without any one presuming on any *Learning*, *Gift*, *Virtue*, *Prayers* or *Inspiration*, to intermeddle in the *Dispute*; or put an end to the *Question* : This being none of their business or obligation, but only with all *Patience* and *Humility* to expect the *Determination* of their *Prelates* and *Elders*, and receive it with the same expressions, as those *Good Christians* did heretofore, who rejoiced for the consolation, (*Act. 15. 31.*) And unless this that the *Apostles* did, and their *Obsequious Flock*, be taken as a *Pattern* in all Ages, for the ending such like difficulties; he believes 'tis impossible that *Believers* should stand fast in one spirit, with one mind, (*Phil. 1. 27.*) and

be not carried away with divers and strange Doctrines, (Heb. 13. 9.)

17. Of Infallibility in the Church.

HE believes that the Pastors and Prelates of his Church are *Infallible*, and that like so many Divine Oracles, or petty Familiar Deities, they are exempt from *Error*, and cannot deceive. But this especially, when they are met together in a *General Council*: It being a main part of his Faith, That then they are secure from all mistake; and that it is as impossible for them to decline either to the right-hand or to the left, in any of their Definitions and

HE believes that the Pastors and Prelates of his Church are *Fallible*; that there is none of them, but may fall into Errors, Heresie and Schism; and consequently are subject to mistakes. But that the whole Church can fail, or be deceiv'd in any one Point of Faith, this he believes impossible; knowing it to be built on *better promises*; such as secure her from all *Error*, and danger of *Prevarication*. Her *Foundation* being laid by Christ, *against which the gates of hell shall not prevail*, (Matt. 16. 18.) The *Power* that protects her, being *Christ* himself; *Behold, I am with you all days*, (Matt. 28. 20.) The *Spirit* that *Guides* and *Teaches* her, being the *Comforter* the *Holy Ghost*; *who shall teach her all things, and suggest to her all things that Christ has said*.

Decrees, as it is for God to leave Heaven, and become the Author of lies. Thus fondly believing these to be assisted with a necessary *Infalibilty* like Gods, whom their Ignorance, ill Example and Debauch'd Lives, to a true Considerer, scarce speak to be Men. As if God Almighty did so blindly throw his Benefits and Graces amongst his Creatures, that none should have a more powerful assistance of God's Truth and Infalible Spirit, than those in whom there was least of God to be found.

all Truth to the Consummation of things; and that *whosoever hears her, hears Christ: And whosoever despiseth her, despiseth Christ; and ought to be esteemed as an Heathen or a Publican,* (Matt. 18. 17.) The like assistance of the Holy Ghost, he

said to her, (Joh. 14. 26.)

The time that she is to be thus protected, taught and assisted, being not only while the *Apostles* lived, or for the first three, four or five hundred years next after; but for ever, to the end of the World, Behold, *I am with you all days,* (Matt. 28. 20.) *He will give you another Paraclete, that he may abide with you for ever,* (Joh. 14. 16.) And the thing, that she is to be thus taught to the end of the World, being all truth: *He shall teach you all truth,* (Joh. 16. 13.) Now being assured by these Promises, that the Church of Christ shall be taught all Truth by the special assistance of the Holy Ghost, to the end of the World; he has Faith to believe, that Christ will make his Words good; and that his Church shall never fail, nor be corrupted with Antichristian Doctrine, nor be the Mistress of Errors; but shall be taught all Truth, and shall teach

believes

believes to be in all *General Councils*, which is the *Church-representative*: (as the *Parliament* is the *Representative* of the Nation :) by which they are specially Protected from all *Error*, in all *Definitions* and *Declarations* in matters of *Faith*. So that what the Apostles pronounc'd concerning the Result of their Council; (*Act. 15. 28*) *It hath seemed good to the Holy Ghost, and to us*; he does not doubt, may be prefix'd, to all the *Determinations* in Point of *Faith*, Resolv'd on, by any *General-Council lawfully Assembled* since that time, or to be held to the Worlds end. The *Assistance* being to extend as far as the *Promise*. And though 'tis possible that several of the *Prelates* and *Pastors* in such an *Assembly*, as also many others in *Communion* with the Church of Christ should at other times, either through *Pride* or *Ignorance*, prevaricate, make innovations in *Faith*, teach erroneous *Doctrines*, and endeavour to draw numbers after them; yet he is taught, that this does not at all argue a *Fallability* in the Church; nor prejudice her *Faith*, but only the *Persons*, that thus unhappily fall into these *Errors*, and cut themselves off from being Members of the *Mystical Body* of Christ upon Earth: Whilst the *Belief* of the Church remains pure and untainted; and experiences the truth of what St. Paul foretold, that *Grievous wolves shall enter in among you, not sparing the flock: Also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them,* (*Act. 20. v. 29, 30.*) which, as it prov'd true even in the Apostles time by the fall of *Nicholas* and his followers, as also of several others; So it has been verified in all Ages since, by turbulent and presuming Spirits broaching new *Doctrines*, and making *Separations* and *Schisms*: But this without casting any more aspersions on the Church or *Congregation* of the *Faithful*, than the fall of *Judas* did on the *Apostles*; or the Rebellion of *Lucifer* on the *Hierarchy* of *Angels*; which was no more than that such wicked and presuming Spirits, went out from amongst them, and were expell'd their *Communion*, as unworthy. Neither does it reflect at all on the

the Churches *Authority*, or make the Truth of her Doctrine questionable to him; that many of her Eminent Members, Doctors, Prelates and Leading Men, have been, or are, great and enormous *sinners*, infamous for their *Pride*, *Covetousness*, or other *Vices* whatsoever: The *Promises* of God's continual and uninterrupted Assistance to his Church, being not to be frustrated by the wickedness of such particular Men, though in great Dignities. These *Promises* being made surer to her, than ever to the *Jewish Church*: Which nevertheless stood firm in her *Authority*, and the *Delivery of Truth*, notwithstanding, the frequent *Idolatry* of the People, *Nadab* and *Abihu's* (Consecrated Priests) offering *strange fire*: *Corah*, *Dathan*, and *Abiram's* making a great *Schism*, and the sins of *Moses* and *Aaron*, and other her High-Priests in all succeeding Ages. Nay, though all things touching Religion and Vertue were in a manner run to decay, in our Saviour's time, both in *Priests* and *People*; yet did he maintain the *Authority* of the *Jewish Church*; and command all to be Obedient, and submit to those who had the superiority; without calling in question their Authority, or doubting of the reasonableness of their Commands. The *Scribes and Pharisees*, (says he, *Matt. 23. 2.*) *sit in Moses's Chair*: All therefore, whatsoever they bid you observe, that observe and do: But do ye not after their works. If therefore God's special Assistance, was never wanting to the Church of the *Jews*, so as to let it fail in the Truth of its Doctrine, or its Authority; notwithstanding the Pride, Covetousness, Cruelty, Impiety, Idolatry, of many of her *Levites*, *Elders*, *Priests* and *High-Priests*. Why should not he believe the same of the Church of *Christ*, which, as *St. Paul* says, is built on better Promises: and that it remains entire in the Truth of her Doctrine, and her Authority, notwithstanding the viciousness of many of her Governours. Especially, since he's in a manner confident, that there has been nothing so infamous acted by any *Priests*, *Prelates*, *Popes* or others, since *Christ's* time, but what may be fellow'd, nay, was out-done by the *Priests of the Jews*.

18. *Of the Pope.*

HE believes the *Pope* to be his *great God*, and to be far above all the *Angels*. That *Christ* is no longer *Head* of the *Church*, but that this *Holy Father* hath taken his place; and that whatsoever he *Orders*, *Decrees* or *Commands*, is to be received by his *Flock*, with the same respect, submission and awe, as if *Christ* had spoken it by his mouth. For that his *Holiness* having once receiv'd the *Tripple-Crown* on his *Head*, is now no more to be look'd upon as a *Man*, but as *Christ's*

HE believes the *Pope* to be none of his *God*, neither *Great* nor *Little*; that he is not above the *Angels*, but only a *Man*. He believes that *Christ*, as he is *supreme Master*, *Governour* and *Lord* of all *Created* things, so also of his *Church*, of which he acknowledges him to be the *Founder* and *Head*. But as notwithstanding this *Lordship* and *Headship* of *Christ* over all things, every *Father* of a *Family* owns himself to be *Master* of it under *Christ*; every petty *Commander* of a *Ship*, styles himself *Master* of it under *God*; and every *Prince*, *King* and *Emperor* is confessed *supreme Lord* and *Governour* of his *Dominions* under *God*: So also he believes that there is a *Pastor*, *Governour* and *Head* of *Christ's Church* under *Christ*, to wit, the *Pope* or *Bishop* of *Rome*. who is the *Successor* of *St. Peter*, to whom *Christ* committed

Vicar, whose Office it is to Constitute and Ordain such things as Christ forgot, when he was upon Earth, not throughly considering, what would be the Exigencies of his *Flock* in future Ages. And for this intent, he is assisted with a certain *Mysterious Infallibility*; such as hides it self, when he is upon his own *Private Concerns*, exposes him to all the Designs, Cheats, Malice, and Machinations of his Enemies, and lets him be as easily overseen, as imprudent, as silly as his Neighbours. But when he comes into his *Chair*, to hear any *Publick Business*, then it begins to appear, and

committed the care of his *Flock*; and who hath been follow'd now by a *Visible Succession* of above 250 Bishops: Acknowledg'd as such in all past Ages by the Christian World. And now believing the *Pope* to enjoy this Dignity, he looks upon himself oblig'd to shew him that Respect, Submission and Obedience, which is due to his Place; a thing which no body can in Reason or Conscience deny to any one in *Rule*, or that has any *Superiority*. Neither does he doubt but God assists those, who have this *Charge*, with a *particular helping Grace*, such as has a special respect to the *Office* and *Function*, more than to the *Person*. Such was given to all the *Prophets*, when they were sent to *Preach*: Such to *Moses*, when he was made God to *Pharaoh*, (*Exod. 7.1.*) Such to the *Seventy Elders*, when God taking of the *Spirit of Moses*, gave it unto them, and constituted them *Judges*. Such to *Caiphas*, who in Council, prophesied of the Death of Christ, which *St. John* ascrib'd not to his *Person*, but to his

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protects him from all Mistake and Errors ; and he becomes immediately full of the Holy Ghost , though he had the Devil and all of Villanies and Wickedness in him just before.

Office of *High-Priest* : (Joh. 11. 51.) *And this spake he not of himself, but being High-Priest that year, he Propheſied, that Jeſus ſhould die for that Nation.* By Priviledge of his Office, uttering a *Truth*, which he himſelf never meant. With ſuch like *helping Grace* he doubts not but God generally aſſiſts the *Paſtors* of the *New Law*, and more eſpecially the

High-Priest, for the Good of the whole Flock. And therefore though he were as wicked as *Caiphas*, yet he is ready to tender him all *reſpect* due to his *Function*, and obey him in every thing concerning the *Exerciſe* of his *Charge*, not for any conſideration of his *Perſon*, but meerly for the Office he bears : It being the Duty of a good Son to Obey his Father, and of a Loyal Subject his King ; and never to queſtion their *Authority*, or diſreſpect them in their Office, though for ſome particular Vices, they may have little reſpect for their *Perſons*. In this manner is he ready to behave himſelf towards his *Chief Paſtor*, with all Reverence and Submiſſion, never ſcrupling to receive his *Decrees*, and *Definitions*, ſuch as are iſſued forth by his Authority, with all their due circumſtances and according to *Law*, in the concern of the whole Flock. And this whether he has the aſſiſtance of a *Divine Infallibility*, or no : Which, tho' ſome allow him, without being in a *General Council*, yet he is ſatiſfied, 'tis only their *Opinion*, and not their *Faith*, there being no Obligation from the *Church* of aſſenting to any ſuch Doctrin. And therefore, as in any Civil Government, the Sentence of the *Supreme Judge* or *Higheſt Tribunal*, is to be Obey'd, tho' there be no aſſurance of *Infallibility* or *Divine Protection* from Error or Miſtake : So is he taught, ſhould be done to the Orders of the *Supreme Paſtor*, whether he be *Infallible* or no.

19. *Of Dispensations.*

HE believes, that the *Pope* has Authority to *dispense* with the Laws of God; and absolve any one from the obligation of keeping the Commandments. So that, if he has but his *Holy Fathers* leave, he may confidently *dissemble*, *lie*, and *forswear* himself in all whatsoever he pleases, and never be in danger of being call'd to an account at the *last day*; especially if his *Lying* and *Forswearing* was for the common good of the *Church*: there being then a *sure Reward* prepar'd for him in Hea-

HE believes, that the *Pope* has no Authority to *dispense* with the *Law of God*; and that there's no *Power* upon Earth can *absolve* any one from the Obligation of keeping the Commandments; or give leave to *Lie*, or *Forswear*; or make, that the breaking of any the *least* Divine Precept, shall not be accountable for, at the day of Judgment. He is taught by his *Church* in all Books of Direction, in all Catechisms, in all Sermons, that every *Lie* is a Sin; that to call God to witness to an *Untruth* is *damnable*; that it ought not be done to save the whole World; that whosoever does it, either for his own *Personal* account, or for the Interest of *Church* or *Pope*, or whatsoever else, must of necessity answer for it, at the last day, and expect his portion with the Devil and his Angels, if unrepented: and that no one

ven, as a recompence of his good Intentions and heroick Atchievements. And if at any time he should chance to be catch'd in the management of any of these Publick and *Church-concerns*, and being obnoxious to *Penal* Laws, should have Sentence of Death pass'd on him; he has liberty at his last hour on the *Scaffold* or *Ladder*, to make a Publick Detestation of all such Crimes, to make Protestations of his *Innocence*; to call God to witness, that he dies unjustly; and that as he is immediately to appear before the Supreme Judge, he knows no more of any such designs, and is as clear

can give leave for *Lying*, *Perjury*, or committing any Sin; or even pretend to it, unless it be the Devil himself or some devilish *Ministers* of his, such as he detests in his heart, and utterly abominates. And in consequence to this he believes, that whosoever at the hour of his death, denies any Crime, of which he is guilty, and protests himself to be innocent, when he is not so; can have no hope of Mercy: but departing out of this World, an enemy to God and the Truth, shall infallibly be receiv'd as such in the next; and dying with a *Lie* in his mouth, can expect no reward, but from the Father of Lies. And this, whatsoever his Crime was, whether incurred by an undertaking for *Mother-Church*, or no; and whatsoever his Pretences for the denial of the Truth were, whether *Absolutions*, *Dispensations*, the *Sacrament*, or *Oath of Secresie*, or whatsoever else: nothing of these being capable of excusing him in *Lies* or *Perjury*, or making them to be *Innocent*, and not displeasing to God. Nor indeed did he

from the guilt of them as the Child unborn. And this tho' the *Evidence* against him be as clear as noon-day, tho' the *Jury* be never so *Impartial*, and the *Judge* never so *Consciencious*. For that he having taken the *Sacrament* and *Oath of Secresie*, and receiv'd *Absolution* or a *Dispensation* from the *Pope*, may then *Lie*, *Swear*, *Forswear*, and *Protest* all that he pleases, without scruple, with a good Conscience, Christian-like, Holily and Canonically.

to him, that those of his Profession, should have Leave and *Dispensations* to Lie and Forswear themselves at pleasure, and yet that they should need nothing else but *Lying* and *Perjury*, for the quiet enjoyment of their Estates, for the saving their Lives, for the obtaining Places of highest Command and greatest Dignity; such as would be extraordinarily advantageous for their Cause and the Interest of their Church. And yet that they should generally chuse rather to forego all these

he ever hear of these so much talk'd on, *Dispensations* and *Absolutions*, from any Priests of his *Church*, either in Sermons or Confessions; he never read of them in his Books and Catechisms; he never saw the Practise of them in any of his *Communion*; it having been their Custom, ever since *Oaths* were first devis'd against them, rather to suffer the loss of their Goods, Banishments, Imprisonments, Torments, and Death it self, than *Forswear* themselves, or Protest the least Untruth. And 'tis not out of the memory of man, that several might have saved their Estates and Lives too, would they have subscrib'd to, and own'd but *one Lie*; and yet refus'd it; chusing rather to die infamously, than prejudice their Conscience with an *Untruth*. So that it seems a great Mystery

so

to considerable Conveniences, than once *Lie* or *Forſwear* themſelves. And is it not another great Myſtery, that theſe *Diſpenſations* for Lying and Swearing ſhould be according to the *Receiv'd Doctrin* of his *Church*; and yet that he, or any of his Communion, were never inſtructed nor inform'd of any ſuch Diabolical Point? nay, had never come to the knowledge of it, had it not been for the Information receiv'd from ſome Zealous Adverſaries, ſuch as relate either meerly upon *Truſt*, or elſe ſuch as have receiv'd a *Diſpenſation* of Lying from the Devil, that they might charge the like Doctrin on the Church of *Rome* and the *Pope*.

20. Of the *Depoſing Power*.

HE believes, that the *Pope* has Authority to diſſence with his *Allegiance* to his *Prince*; and that he needs no longer be a *Loyal Subject*, and maintain the Rights, Priviledges and Authority of his *King*, than the *Pope* will give him leave. And that if this *Mighty Father* think fit to thunder

THIS no part of his *Faith* to believe, that the *Pope* has Authority to diſpenſe with his *Allegiance* to his Sovereign, or that he can *Depoſe Princes* upon any account whatſoever; giving leave to their Subjects to take up Arms againſt them, and endeavour their ruin. He knows that *Depoſing* and *King-killing* Power has been maintain'd by ſome *Canonists* and *Divines* of his *Church*, and that it is in their *Opinion* lawful, and annex'd to the Papal Chair. He knows likewiſe that ſome *Popes* have endeavour'd to act

out an *Excommunication* against him, then he shall be deem'd the Best Subject and Most Christian, that can first shed his Prince's Blood, and make him a *Sacrifice to Rome*: and he's but ill rewarded for his pains, who, after so Glorious an Atchievement, has not his Name placed in the Calendar, and he Canoniz'd for a Saint. So that there can be no greater Danger to a King, than to have *Popish* Subjects, he holding his Life amongst them, only at the *Pope's* pleasure.

amongst some of his Church; but to raise it to an Article of *Faith* upon these grounds is impossible. Let his *Church* therefore answer for no more, than what she delivers for *Faith*; let *Prelates* answer for their *Actions*, and *Authors* for their own *Opinions*; otherwise more *Churches* must be charg'd with *Deposing* and *King-killing* Doctrin, besides that of *Rome*: The *University of Oxford* having found other Authors of Per-

act according to *this* Power. But that this Doctrin appertains to the *Faith* of his *Church*, and is to be believ'd by all of that *Communion*, is a malicious *Calumny*, a down-right *Falsity*. And for the truth of this, it seems to him a sufficient Argument, that for the few Authors that are Abettors of this Doctrin, there are of his *Communion* three times the number, that publickly disown all such *Authority*; besides several *Universities* and *whole Bodies* that have solemnly condemn'd it; without being in the least suspected of their *Religion*, or of denying any Article of their *Faith*. Those other Authors therefore publish their own *Opinions* in their Books, and those *Popes* acted according to what they judg'd lawful; and all this amounts to no more, than that this Doctrin has been, or is an *Opinion* amongst some of his Church; but to raise it to an Article of *Faith* upon these grounds is impossible. Let his *Church* therefore answer for no more, than what she delivers for *Faith*; let *Prelates* answer for their *Actions*, and *Authors* for their own *Opinions*; otherwise more *Churches* must be charg'd with *Deposing* and *King-killing* Doctrin, besides that of *Rome*: The *University of Oxford* having found other Authors of Per-

nicious

*nicious Books, and Damnable Doctrins, destructive to the Sacred Persons of Princes, their State and Government, besides Jesuits. As may be seen in Their Decree, publish'd in the London Gazette, July 26. 1683. In which they condemn'd twenty seven false, impious, seditious Propositions, fitted to stir up Tumults, overthrow States and Kingdoms, to lead to Rebellion, Murder of Princes, and Atheism it self. Of which number only three or four were ascrib'd to the Jesuits; the rest having men of another Communion for their Fathers. And this Doctrin was not first condemn'd by Oxford; What they did here in the Year 1683. having been solemnly done in Paris in 1626. Where the whole Colledge of Sorbon, gave Sentence against this Proposition of Sanctarellus; viz. That the Pope, for Heresie and Schism, might depose Princes, and exempt the Subjects from their Obedience; the like was done by the Universities of Caen, Rhemes, Poitiers, Valence, Bourdeaux, Bourges, and the Condemnation subscrib'd by the Jesuits. And Mariana's Book was committed publickly to the flames, by a Provincial Council of his own Order, for the discoufing the Point of King-killing Doctrin problematically. Why therefore should this disloyal Doctrin be laid to his Church, whenas it has been writ against by several hundred single Authors in her Communion, and disown'd, and solemnly condemn'd by so many famous Universities? And why should the Actions of some few Popes, with the Private Opinions of some Speculative Doctors, be so often and vehemently urg'd for the just charging this Doctrin upon the Faith of the Church of Rome; which, to a Serious, Impartial Considerer, are only meer Fallacies, capable of Libelling all Societies in the World, of overthrowing all States and Kingdoms, and only fit Arguments for Knaves to cheat Fools withal. There being no Government in the World which might not be easily prov'd Tyrannical; No Religion, Perswasion, or Society, which might not plausibly be endited of Atheism; if the Actions, Pre-
tences, Claims, and Endeavours of some few of their Go-
vernours,*

vernours, and Leading Men; the Opinions, Writings, Phan-
sies of some *Authors*, be once allow'd as *sufficient Evidence*,
for the bringing in the Verdict of *Guilty* upon the whole.
When *Malice* therefore and *Envy* have done their worst in
this point, to render the *Papists* bloody and barbarous to the
World; yet 'tis certain, after all, that *Popish Princes* set as
safe in their Thrones, enjoy as much Peace and Security, as
any *other Princes* whatsoever. And that the *Papists* in *Eng-
land* can give as good proofs of their Loyalty, as the best of
those that clamour so loud against them. They can bid de-
fiance to their Adversaries, to shew any one Person of Ho-
nour and Estate amongst them, or even four of any condition
whatsoever, that bore Arms against *Charles* the First, during
the whole time of his Troubles. They can make good, that
there was scarce any amongst them, that did not assist his
Majesty either with Person or Purse, or both. And they can
say, that *Charles* the First was murder'd in cold blood by his
Protestant Subjects, after many hundred *Papists* had lost their
Lives for the preventing that Butchery; and that *Charles* the
Second, being persued by the *same Subjects* for his Life, sav'd
it amongst the *Papists*.

21. *Of Communion in one kind.*

HE believes, that
he is no longer
oblig'd to obey *Christ's*
Commands, than his
Church will give him
leave. And that there-

HE believes, that he is
oblig'd to obey all the
Commands of *Christ*: and
that neither his *Church*, nor
any other *Power* upon Earth
can limit, alter, or annul any
Precept of *Divine Institution*,
contrary to the intention of

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fore, tho' Christ instituted the *Sacrament* under *both kinds*, and commanded it to be receiv'd *so* by all; yet he thinks it is not necessary, for any to do so now, but *Priests*; because his Church, forsooth, hath forbidden the Cup to the Laity; And put a stop to the Precept of Christ, who said, *Drink ye all of this*, (Mat. 26.) In submission to which Church-Prohibition, all the poor people of his Communion contentedly rest, while they see themselves defrauded of great part of that benefit, which Christ left them, as his Last Will and Testament; for the comfort of their poor

the *Law-giver*. Neither is the *Denial of the Cup to the Laity*, a practise any ways *opposite* to this his *Belief*: He being taught, that tho' Christ Instituted the *Blessed Sacrament* under *both kinds*, and so deliver'd it to his *Apostles*, who only were then present, and whom he had made *Priests* just before; yet he gave *no Command*, that it should be so receiv'd by all the *Faithful*: But left this *indifferent*; as is evident from his own words, where he attributes the obtaining life everlasting, (the End of the Institution) sometimes to the receiving under *both kinds*, sometimes under *one*: as when he says: *If any man eat of this bread, he shall live for ever. He that eateth me, even he shall live by me. He that eateth of this bread shall live for ever*, (Joh. 6. 51, 57, 58.) And a *curious* Reader may find as many Texts for thus *Receiving* under *one kind*, as for the *other*. And St. *Augustin* was so far of this Opinion, that he says, that Christ himself administered the *Sacrament* to some of his Disciples, under *one kind*.

Souls, and the Re-
 medy of their Infirmities.

kind only, viz. to those two going to *Emaus*, (*Luk. c. last, 30.*) And that the Apostles afterwards did often practise the like, when they assembled, to *break bread*, (*Acts 2. &c.*) Which places *He* and other *Fathers* explicate of the *Sacrament*, (*Aug. l. 49. de Conf. Evang.*) And that this was the Custom of the *Primitive Christians*, to give it under *one* kind, to *Children*, the *Sick*, and that men on a *Journey* used so to carry it with them, is attested by all antient Writers and modern Historians. Nay he finds, that this was the practise of the *Church*, to Communicate under *one* kind only, or else under *both*, as every one thought good, especially in all *Private Communions*, for the first four hundred years after Christ: and that the first Precept of *Receiving under both kinds*, was given to the Faithful by *Pope Leo I.* in the year 443. and Confirm'd by *Pope Gelasius* in 490. not for the correcting any *Abuse*, that had crept into the *Church*, but for the discovering the *Manichees*, who being of opinion, that Christ had no true Blood, and that *Wine* was the *Gall* of the Devil, us'd to lurk among the *Christians*, and receiving under the form of *bread only*, as the rest did, remain'd undistinguish'd; till by this Obligation of all Receiving the *Cup*, (which they judg'd unlawful and abominable) they were all detected. And, now, if a thing till that time *Indifferent*, was for these Motives determin'd by an *Ecclesiastical Precept*, and so observ'd for many hundred years, without scruple or questioning the *Authority*; why should he doubt to submit to the same *Authority*, when upon different Motives and Circumstances, they Issue forth another *Precept*. Few doubt of this, in the matter of *Eating strangled Meats and Blood*; which, tho' forbid by the Apostles, (*Acts 15.*) and so unlawful, is now by another Order, and upon other Circumstances, become a thing *Indifferent*, and like other things. And why then should he scruple in this, especially since there's no *Injury* done, nor he

defrauded of any thing. For believing the *Real Presense* of Christ in the *Sacrament*, he consequently believes *whole* and living *Jesus* to be *entirely* contain'd under *either Species*: And that receiving under *one* kind, he is truly partaker of the *whole Sacrament*, and not depriv'd of either the *Body or Blood* of Christ.

22. Of the Mass.

HE believes, an *insufficiency* in the *Sacrifice* made by Christ upon the *Cross*: And that his *Death* will little avail us in order to our *Redemption*, unless we, by daily *Sacrificing* him to his Father, perfect what he began. And therefore little taking notice of *St. Paul's* words to the *Hebrews*, (*Chap. 10. 14.*) where he says, that Christ our High-Priest by one *Oblation* hath perfected for ever,

HE believes that the *Sacrifice* made by Christ upon the *Cross*, was altogether *sufficient*: That by it he Saved and Redeemed us, paying the Debt of sin, and *satisfying* the Infinite *Justice* of his Father: That by it he procur'd *Means* for our *Salvation*; which *Means* are *Faith* and *Good Works*, and that the best of all *Good Works*, and most honourable to God, is the *Offering* a *Sacrifice*. And as Christ's *Worshipping* of God, Christ's *Fasting*, Christ's *Praying* and *Suffering* for us, does not hinder or evacuate our *Worshipping* of God, our *Fasting*, our *Suffering*, our *Praying* for our selves. So neither did his *Sacrifice*, hinder or evacuate all *Sacrifices* for ever.

them that are sanctified: He thinks he shall never be sanctified, but by the *Offering* made by his *Mass-Priests* upon their *Altars*, when they say *Mass*; and thus wholly relying upon this *superstition*; an invention of some crafty *Pope* for the deceiving *Widows* and *Credulous Women*; he is taught to neglect the *Passion* of Christ, and to put no hopes in his *Merits*, and the work of our *Redemption*.

ever. But as he instituted, *Fasting*, *Praying*, and *Suffering* for his Followers, that by so doing, they might apply what he did, to themselves; so also he instituted a *Sacrifice*, that by it they might apply the merits of *his Sacrifice*; and make it beneficial to their Souls: So that though he firmly believes, that Christ offered *Sacrifice* for our Redemption, and by one only *Offering*, (spoken of by St. Paul) perfected by way of *Redemption* the *Sanctification* of all those that are Sanctified: Yet he also believes, that to receive the benefit of this *Offering*, we must also do our parts, by our *Good Works* concurring with Christ, so becoming *Labourers together with God*, (1 Cor. 3. 9.) and in some manner *purifying our*

own selves, (1 Joh. 3. 3.) and therefore not omit the best of all Works, which is *Sacrifice*, proper to none but God: Which our Saviour *Jesus Christ* instituted at his last Supper, when leaving unto us his *Body and Blood* under two distinct Species of *Bread* and *Wine*, he bequeath'd as a *Legacy* to his Apostles, not only a *Sacrament*, but also a *Sacrifice*: A *Commemorative Sacrifice*, lively Representing in an *unbloody* manner, the *bloody Sacrifice*, which was offered for us upon the *Cross*; and by a distinction of the Symbols, distinctly *showing his death* (Christ's) *until he come*. This he gave in charge to his *Apostles*,

as

as to the first and Chief *Priests* of the *New-Testament*, and to their *Successors* to Offer; commanding them to do the same thing, he had there done at his *last Supper*, in commemoration of him. And this is the *Oblation* or *Sacrifice* of the *Mafs*, which has been observed, perform'd and frequented by the Faithful in all Ages, attested by the General Consent of ancient *Canons*, universal *Tradition*, *Councils*, and the practise of the whole *Church*, mention'd and allow'd of by all the Fathers *Greek* and *Latin*; and never call'd into question but of late Years: Being that *Pure Offering*, which *Malachy*, (Prophée-ying of Christ) foretold should be offered among the *Gentiles* in every place, (*Mal.* 1. 11.) as it is understood by several *Fa-thers*, and particularly, *S. Cypr.* l. 1. c. 18. *advers. Jud. S. Je-rome.* *S. Theodoret.* *S. Cyril*, in their Commentaries upon this Text. *S. Augustine*, l. 18. c. 15. *de Civit.* *S. Chrysost.* in *Psal.* 95. and others.

23. Of Purgatory.

HE believes, con-
trary to all
Reason, the *Word* of *God*,
and all *Antiquity*, that
besides *Heaven* and
Hell, there is a *third*
Place, which his *Church*
is pleas'd to call *Purga-*
tory; a *Place* intended
purely for those of his

HE believes it dam-
nable to admit of
any thing for *Faith*,
that is contrary to *Reason*, the
Word of *God* and all *Antiqui-*
ty: And that the Being of a
Third Place, (call'd *Purgato-*
ry,) is so far from being con-
trary to all or any of these,
that it is attested, confirm'd,
and establish'd by them all,
'Tis expressly in the 2d. of the
Maashabets, c. 12. where *Mony*
was

Communion, where they may easily have admittance after this life, without danger of falling into *Hell*: For that though *Hell* was designed first, for the punishment of sinners; yet that now, since the blessed discovery of *Purgatory*, *Hell* may easily be skip'd over; and an Eternal Damnation avoided, for an exchange of some *short Penalty* undergone in this *Pope's-Prison*; where he never need fear to be detain'd long; for that, if he has but a friend left behind him, that will but say a few *Hail-Maries* for his soul, or in his *Testament* did but remember to order a small sum to be presented

was sent to *Hierusalem*, that *Sacrifices* might be offered for the slain: And 'tis recommended as a *Holy Cogitation to Pray for the Dead*. Now though these *Books* are not thought Canonical by some, yet St. *Augustine* held them as *such*, and says they are so received by the *Church*, (*l. 18. de Civit.*) But whether so, or no: One thing is allow'd by all, *viz.* That they contain nothing contrary to *Faith*, and that they were cited by the *Antient Fathers*, for the Confutation of Errors, forming of good Manners, and the explication of the Christian Doctrine: Thus were they us'd by *Origen* for Condemnation of the *Valentinian Hereticks*, (*Orig. in cap. 5. Ep. ad Rom.*) thus by St. *Cyprian*, (*Lib. de Exhor. Mart. c. 11.*) thus by *Euseb. Caesariensis*, (*Lib. Prepar. Evang. 11. c. 15.*) thus by St. *Greg. Naz. Ambros. &c.* And he is in a manner certain, that these *Books* would never have been put to *this Use* by these Holy and Learned Fathers; they would never with such confidence have produc'd their
Authority.

to some *Maß-Priest*; he never need doubt of being soon *Releas'd*; for that a *Golden Key* will as infallibly open the *Gates of Purgatory*, as of any other *Prison* whatsoever.

Authority, nor would they have been read by the *Church* in those *Golden times*, had this *Doctrine* of a *Third Place*, and of *Prayers for the Dead*, which they maintain, been any *Idle Superstition*, a meer *Dream*, contrary to *Reason*, the *Word of God* and *Antiquity*, or had it been any *Error* at all. The Being also of a

Third Place is plainly intimated by our *Saviour*, (*Matt. 12. 32.*) where he says, *Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* By which words *Christ* evidently supposes, that (though *these* shall not) yet some sins are forgiven in the *World to come*: Which since it cannot be in *Heaven*, where no *sin* enters; nor in *Hell*, whence there is no *Redemption*; it must necessarily be some *Middle-state*: And in this sense it was understood by *St. Augustine* nigh twelve hundred Years ago, as is manifest in his Works, (*Civ. Dej. l. 21. c. 13, & 24. & lib. 6. cont. Julian. c. 15.*) so also by *St. Gregory the Great*, (*L. 4. Dial. c. 39.*) so by *St. Bernard* against the *Hereticks* of his time. In the same manner does *St. Augustine* understand those words of *St. Paul*, (*1 Cor. 3. 15.*) *He himself shall be saved: yet so as by fire.* Where he thinks him to speak of a *purging fire*, (*Aug. in Psal. 37.*) So the same *Father* understands that *Prison* of which *St. Peter* speaks, (*1 Pet. 3. 19.*) to be some place of *Temporal Chastisement*, (*Aug. Ep. 99.*) And if this great *Doctor* of the *Church* in those *Purer times*, found so often in the *Bible*, a *Place of Pain*, after this *Life*, from whence there was *Release*; how can any one say, without great presumption, that the Being of a *Third Place*, is contrary to the *Word of God*? Neither can the *Antiquity* of this *Doctrine* be more justly call'd in question, of which

which is found so early mention, not only by this Holy Father ; but even by others his Predecessors, the Disciples of the Apostles, and the best *Witnesses* of their Doctrine, (*Dionys. l. de Eccl. Hier. c. 7. In Actis SS. Perpet. & Felicit. menti-*
on'd and approv'd by S. August. l. 1. de Arima & ejus Orig.
c. 10. l. 3. c. 9. & l. 4. c. 18. Tertul. l. de Cor. Mil. c. 3. Cypr.
Ep. 66. ad Cler. Arnob. l. 4. cont. Gen. pag. ult.) and many o-
 thers quoted at length by the Learned *Natalis Alexand. Tom.*
9. Hist. Eccl. dissert. 41.) And as for the Reason of this Tenet,
 he is bound to think it does not want it, since he finds it abet-
 ted by such Vertuous, Learned and Considering Men, whom
 he dares not reckon *Fools* ; never hearing, that these us'd to
Believe, but upon very good Grounds and substantial Reasons.
 And he thinks he is able to give some himself, by what he has
 learn'd from the *Scriptures*, and these *Fathers*. For having been
 taught by these ; First, That when a sinner is reconcil'd to
 God, though the eternal Punishment due to his sins, is always
 remitted, yet there sometimes remains a Temporal Penalty to
 be undergone. As in the case of the *Israelites*, (*Num. 14.*)
 who by *Moses's* Prayers obtained Pardon for their *Murmuring*,
 and yet were excluded the *Land of Canaan*. As in the Case of
David, (*2 Sam. 12.*) who was punish'd in the loss of his
Child, after his sin was forgiven. Secondly, That there are
 some sins, which of their own nature are *Light and Venial*, such
 as cool the fervour of *Charity*, but do not *extinguish* it, from
 which even *Holy Men* are not exempt, and of which it is said,
 that the *Just Man falls seven times*, (*Augustin. Enchir. c. 70.*
& lib. Quest. Oct. tr. 9. 26.) Thirdly, That to all sins, whe-
 ther great or small, some Penalty is due to the *Justice* of God ;
 who as he has *Mercy* to forgive, has also *Justice* to punish : so
 that as *St. Augustin* says, (in *Enarr. in Psal. 50.*) *Whoever*
seeks to God for mercy, must remember that he is just, and that his
sin shall not pass unpunished. Fourthly, That generally speak-
 ing, few Men depart out of this life, but either with the guilt
 of some light offences and *venial sins*, or else obnoxious to some

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Temporal

Temporal Punishment due to former sins forgiven. From these Heads, Discourse leads him immediately to the *Necessity* of some *Third Place*. For since the *Infinite Goodness* of God can admit nothing into Heaven, which is not *clean*, and pure from all sin both *great and small*: And his *Infinite Justice* can permit none to receive the *Reward of Bliss*, who as yet are not out of *debt*, but have something in *Justice* to *suffer*: There must of necessity be some *Place or State*, where Souls, departing this life, pardon'd as to the *Eternal Guilt or Pain*, yet obnoxious to some *Temporal Penalty*, or with the guilt of some *venial faults*, are *Purg'd and Purifi'd* before their Admittance into *Heaven*. And this is what he is taught concerning *Purgatory*. Which, though he knows not, *Where it is; of what nature the Pains are, or how long each Soul is detained there?* yet he believes, that those, that are in this Place, being the *Living Members* of Jesus Christ, are reliev'd by the *Prayers* of their Fellow-Members here on Earth, and that the *Charitable Works* perform'd upon their Death-bed, and the Alms dispos'd on in their *Last Will*, are very available afterwards in order to their speedier release.

24. Of Praying in an Unknown Tongue.

HE is counsell'd by his Church, to be present at *Sermons*, but never permitted to hear any, he is able to *understand*: they being all deli-

HE is counsell'd by his Church to be present at *Sermons*, such as he is able to understand; they being always deliver'd in the *Vulgar Language* of every Country: In *France*, *French*: in *Spain*, *Spanish*: in *Italy*, *Italian*: in *England*, (if permitted) *Eng-*

ver'd in an *unknown Tongue*. He is taught to *Pray*, but it must be in *Latin*. He is commanded to assist at the *Church-Service*, and to hear *Mass*, but it must be without understanding a word; it being all perform'd in a *Language*, of which he is altogether *Ignorant*. And thus is miserably depriv'd of all the comfortable Benefits of Christianity: *Hearing*, but without *Understanding*; *Praying*, but without reaping Fruit; assisting at Publick Assemblies, but like a *Stock* or *Stone*, without feeling, or any the least sense of Devotion.

Hope, Sorrow for sins, Resolutions of amendment, &c. that thus having their Heart and Intention united with the Priests,

English. They being purely intended for the good *Instruction* of the Congregation present. He is taught to *Pray*, and always provided of such Books of Devotion, as he is capable of understanding; every Nation being well furnished with such helps, extant in the Language Proper to the Country. He is commanded to assist at the Church-Service, and to hear *Mass*; and in this he is instructed; not to understand the *Words*, but to know *what is done*. For the *Mass* being a *Sacrifice*, wherein is daily commemorated the *Death* and *Passion* of Christ, by an *Oblation*, made by the Priest, of the *Body* and *Blood* of the Immaculate *Lamb*, under the Symbols of Bread and Wine, according to his own *Institution*: 'tis not the business of the Congregation present, to employ their *ears* in attending to the *Words*; but their *Hearts* in contemplation of the *Divine Mysteries*: by raising up fervent affections of Love, Thanksgiving, Compassion,

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they may be *partakers* of his *Prayers*, and of the *Sacrifice* he is then Offering; than which, he believes nothing is more acceptable to God, or beneficial to true Believers. And for the raising of these affections in his Soul, and filling his Heart with the extasies of Love and Devotion, he thinks in this case, there's little need of Words; a true *Faith*, without these, is all-sufficient. Who could but have burst forth into Tears of Love and Thanksgiving, if he had been present while our Saviour was tied to the *Pillar*, *Scourg'd* and *Tormented*, though he open'd not his mouth, to the By-standers, nor spoke a word? Who would have needed a *Sermon*, to have been fill'd with *Grief* and *Compassion*, if he had seen his Saviour expos'd to the *scorn* of the *Jews*, when he was made a bloody spectacle by *Pilate*, with, *Ecce homo*, *Lo the Man*? Who could have stood cold and senseless, upon Mount *Calvary*, under the *Cross*, when his *Redeemer* was hanging on it, though he had not heard, or not understood a word that he spoke? Does any one think that those *Holy Women*, who follow'd their *Lord*, in these sad Passages, and were Witnesses of his Sufferings, wanted Holy Affections in their Souls, because he spoke not; or were they scandaliz'd at his *silence*? Was not their *Faith* in him that suffered, by which they believed him to be *Christ Jesus*, true God and Man, laying down his life for the *Redemption* of Man, sufficient to excite in their Souls; all the Passions due from a sinful Creature, to his bleeding Redeemer, to his Crucified *Jesus*? The like *Faith* also is sufficient to fill him with Devotion, when he is present at the Holy *Sacrifice* of the *Mass*: For believing, that Christ is there *really present* before him, under the Species of *Bread and Wine*, and that *He* that lies upon the Altar, is the *Lamb of God that takes away the sins of the World*; What need of more, to quicken in his Soul all the *Affections* of a *Devout Lover*? Can he behold his Redeemer before him, and not break forth into *Love* and *Thanksgiving*? Can he see him, that gives sight to the Blind, health to the Sick, and life to the Dead, and yet stand still senseless and unmov'd,

mov'd, without putting any *Petition* to him, without asking any thing, for his *blind, sick and sinful Soul*? Can he believe that, he that gave his life for the World, and died for our sins, is there before him, and not be touch'd with *sorrow and contrition* for his *Offences*? Can he see commemorated every *doleful passage* of his *Saviour's sufferings*, in the several *Mysteries* of the *Mafs*, and yet not be fill'd with *grief and compassion*? Is not *Jesus* welcom to a Devout Soul, although he come in *silence*? Is not the *Presence* of *Christ*, a more forcing motive to a *Christian*, than any *Humane Words* could be? And if he must needs have *Words*, let him behold with the eye of *Faith* the *gaping Wounds* of his *Redeemer*, and see if those *speak* nothing to his *Soul*? If they do not, 'tis because he wants *Faith*. It nothing therefore concerns his *Devotion*, that the *Mafs* is said in *Latin*: If the *Church* has order'd it thus, so to preserve *Unity*; as in *Faith*, so in the *External Worship* of God, and to prevent *alterations and changes*, which it would be expos'd to, if in *Vulgar Languages*: and other good Reasons; What's that to him? He should receive but little advantage, if it were in his *Mother Tongue*. For besides, that the greatest part is said in so low a voice, that it is not possible he should hear it; the *Words* do not belong to him; that's only the *Priest's Office*; and his *Obligation* is, to accompany the Priest in *Prayer* and *Spirit*, to be a *joint-offerer* with him, to contemplate the *Mysteries* there represented, and to excite in his Soul *Devotions* according to the exigency of every *Passage*: According to the *Directions* he finds in his *English Prayer Books*, of which there are extant great variety, set forth for the help of the *Ignorant*; by which they are taught the *meaning* of every *part* and *Ceremony* of the *Mafs*, and how to apply their *Devotions* accordingly. And if at any time he be present at other *publick Devotions*, as the *Church-Offices*, the *Litanies*, *solemn Thanksgivings*, *Exequies*, &c. which are all perform'd in *Latin*; or should say any *private Prayers*, or sing an *Hymn* in the same Language, which he understands not; yet is he taught that
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this may be done, with great *benefit* to his Soul, and the acceptance of God ; if at these occasions, he does but endeavour to raise his thoughts to *Heaven*, and fix his heart upon his *Maker*. For that God does not respect the *Language* of the *Lips*, but of the *Heart*, does not attend the motion of the *Tongue*, but of the *Mind* ; and if *these* be but directed to him in *Thanksgiving*, in *Praising*, in *Petitioning*, in *Humiliation*, in *Contrition*, and such like Acts, as circumstances require, he need not doubt but that God *accepts* his *Prayers* and *Devotion*. It being an undeniable thing, that, to say Prayers *well* and *devoutly*, 'tis not necessary to have attention on the *Words*, or on the *Sense*, of the Prayers: But rather purely on God: Of these three *Attentions*, this *last* being approv'd by all, as of greatest perfection, and most pleasing to God. And this he can have, whether he understands the Words or no. It being very usual and easie for a *Petitioner*, to accompany his *Petition* with an earnest desire of obtaining his suit, though the *Language*, in which it is worded, be *unknown* to him.

25. Of the Second Commandment.

HE is kept in Ignorance, as to an *Essential* part of his Duty towards God ; never being permitted to know the *Commandments*, but by *halves*. For in the Books deliver'd to him

HE is instructed in his *whole Duty* towards God, and most especially in the *Ten Commandments*. He is taught to understand them all and every one : that there's an Obligation of observing them, under pain of eternal *Damnation* ; and that whosoever breaks any *one* of them, loses the Favour

for his Instruction, such are Catechisms and Manuals, the *Second Commandment* is wholly left out: And he by this means, is taught to fall into all sort of *Superstitious Worship* and down-right *Idolatry*. And then the Commandments he does learn, are in such disorder, by a confusion of the two first into one, and a cutting the last into two: by putting only three in the *first Table*, and seven in the *second*: That no reason can be able to justifie this mangling and chopping, in opposition to all *Authority and Antiquity*.

to give it the honour due to God; and that whosoever Worships any *Idols, Images, Pictures, or any graven thing* (whatsoever the Object be, whether in *Heaven above, in the Earth, or in the Waters under the Earth*), for God, breaks the *Commandment*

vour of God, and as certainly hazards the loss of his Soul, as if he broke them all. And though in the short *Catechisms* and *Manuals*, in which the whole *Christian Doctrine* is deliver'd in the most *compendious* and *easy* method, in condescendence to weak *Memories* and low *Capacities*; the *Second Commandment* (as 'tis reckon'd by some) be wholly omitted: Yet is it to be seen at length, in other *Catechisms* and *Doctrinal Books*, to be met with every-where in great plenty. And if any one should chance not to see any of these, yet would he be out of all danger of falling into any *Superstitious Worship* or *Idolatry*: for that having read his *First Commandment*, *Thou shalt have no other Gods before me*; he is taught, that by this, he is commanded to *Serve, Love, Adore and Worship* one *only True, Living and Eternal God*, and no more: That 'tis forbidden him, to *Worship any Creature for a God, or*

mandment, by committing *Idolatry*, and stands guilty of an inexcusable and most damnable sin. Now having been taught, that this is the intent of the *first Precept* of the *Decalogue*, he thinks there can be but little danger of his becoming *Superstitious* in his Worship, or an *Idolater*, for want of the *Second*: there being nothing in *this*, but what, he is fully and expressly instructed in, by having learn'd the *First*: it being rather an *Explication* of this, than any *New and Distinct Precept*: And for this reason he finds them in his Books, put together as *One*, or rather as the *first Commandment* with its *explication*; by which means it comes about, that there are only *Three* in the *first Table*, teaching him his *Duty* towards *God*; and *Seven* in the *latter*, concerning his *Duty* to his *Neighbour*; which is the *Division* assign'd by *St. Augustin*. And though *St. Hierom* observes not this method, but divides them into *Four* and *Six*: yet there being no direction in *Scripture* concerning the *Number* of the *Commandments*, to be assign'd to each *Table*; nor to let us know, which is the *first*, which the *second*, which the *third* *Commandment*, or which the *last*. He is taught, that 'tis but an *unnecessary* trouble, to concern himself about the *Number* of them, or *Division*, whenas his whole business ought to be, the *Observance* of them in his *Life* and *Conversation*.

26. Of Mental Reservations.

HE is taught, to keep no Faith with any, that are reputed *Hereticks* by his Church; and that what HE is taught, to keep Faith with all sorts of People, of whatsoever Judgment or Perswasion they be, whether in Communion with his Church, or no: he is taught to

soever *Promises* he has made, tho' never so positive and firm, with this sort of People, he may lawfully break ; and cheat and cozen them without any scruple. And tho' he must not do this, by downright *Lying*, and telling *Untruths* ; for that would be a sin ; yet he may make use of any indirect ways, such are *diffimulation*, *equivocations*, and *mental reservations*, and by these means draw them into his snares ; and this without fear of offending God, who is well pleas'd, with this kind of pious crafts, and allows of these holy cheats.

Deed ; that *cum scelere conjuncta sunt*, to speak or do otherwise, than for the intimation of what is in the mind, is abominable and wicked. That no man can bear *false witness*

to stand to his Word, and observe his *Promise* given, or made to any, whatsoever : and that he cannot cheat or cozen, whether by *dissembling*, *equivocations*, or *mental reservations*, without defiance of his own Conscience, and the violation of God's *Law*. This is the Instruction he receives from the *Pulpit*, the *Confessionary*, and his Books of Direction. The holy *Francis Sales*, in his *Introduction to a Devout Life*, (p. 3. c. 30.) tells him plainly, *Let your Talk be courteous, frank, sincere, plain and faithful, without double dealing, subtilty or dissembling* : this he is taught to observe and practise, and that without this, 'tis not possible to please God. In the *Catechism ad Parochos*, compil'd by order of the Council of *Trent*, and recommended to all Parish-Priests for the instruction of the Faithful, he is taught, that by the *Eighth Commandment* is forbidden all *diffimulation*, whether in Word or

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against his Neighbour, whether he be *Friend* or *Enemy*. And Pope *Innocent XI*, in a Decree issued forth the Second of *March*, Anno 1679. has strictly commanded all the Faithful in vertue of holy Obedience, and under pain of incurring the Divine Vengeance, that they never Swear *equivocally*, or with any *mental reservation*, upon no account or pretended convenience whatsoever; and that if any presume either publicly or privately to teach or maintain the Doctrine of Swearing with *equivocations* or *mental reservation*, that they *de facto* incur Excommunication *lata Sententia*, and cannot be absolv'd by any, but the Pope himself, excepting at the hour of death. He is taught therefore to speak plainly and sincerely, without *dissimulations*, *equivocations*, *mental reservations*, or any such little *artifices*, which cannot be but very injurious to all *Society*, and displeasing to the *First Truth*. And now if any *Anthoars*, in communion with his *Church*, be produced as Patrons of inward Reserves, and grand abettors of these mental *juggles*, let them hold up their hands, and answer for themselves; their *Church* has declar'd for no such Doctrine, and is no more to be charg'd with their extravagant *Opinions*, than with the unexemplar lives of other her *Members*, whose *irregularities* are not at all deriv'd from their *Religion*, but from the neglect of their own corrupt Inclinations, and giving way to the temptations of their Enemy.

27. *Of a Death-bed Repentance.*

HE is bred up in a total neglect of the Service of God, of all Vertue and Devotion, while he is well and in good health; upon presumption of a *death-bed-repentance*; and a confidence, that all his sins will be certainly forgiven, if he can but once say, *Lord have mercy upon me, at the last hour.* And 'tis a sufficient encouragement to him, to rely wholly upon this, to see, that there is no such *profligate Villain*, none that has liv'd, tho' to the height of wickedness and debauchery, of his com-

HE is bred up in the Service and Love of God, taught to work his Salvation in *fear and trembling*, to provide in health-time against the *Last hour*, and by no means to rely upon a *death-bed-repentance*; for that men, generally speaking, as they live, so they die; and 'tis to be fear'd greatly, that those, who neglect God Almighty, and forsake him all their *life time*, will never find him, at their *death*. So that, with *St. Augustin*, he doubts the Salvation of as many, as defer their Conversion till that hour, and has no encouragement at all to do it. However, if any are found, that have been so neglectful of their Duty, as to put off this great business of Eternity to the *Last Moment*; he is taught, that, in Charity, they ought to have all *Assistance* possible; to put them in mind of their condition,

munion ; but at his death he shall be assisted by a *Priest*, and shall receive an *Absolution* from all his sins, with an absolute Promise of being soon admitted to *Bliss*, and reigning with Christ, if he can but once say, that he is *sorry* ; or if his Voice fail him, signify as much by a Nod of his Head, or the Motion of a Finger.

preserv'd from falling into despair ; 'tis well ; but as for any receiving from hence encouragement of coming into the like circumstances, he thinks there's but little danger ; especially since there's nothing so often repeated in Books, no more common Subjects for Sermons, than the displaying the manifold perils of *delaying* ones *Conversion*, and putting off *Repentance* till the *last hour*.

to excite them to a hearty detestation of all their Offences : to let them know that, though they deserve Hell-fire in punishment of their wickedness, yet that they ought by no means *despair*, for that God is merciful ; and, who knows, but, if they heartily call upon him, and endeavour for a sincere repentance, with an humble confidence on the *Merits* and *Passion* of *Jesus Christ*, he may hear their Prayers, shew them Mercy and give them time to repent. These are all the Promises can be given in this point ; and this, is what he sees daily practis'd ; And if some, by these means, are

28. *Of Fasting.*

HE is contented with the *appearance* of Devotion ; and looking not beyond the name of *Mortification*, he sits down well satisfied with the *shadow*, without ever taking care for the *Substance*. And thus, being a great Pretender to *Fasting*, and the *Denial* of himself, he thinks he has sufficiently complied with his Duty in this point, and made good his claim ; if he has but abstain'd from *flesh* ; And tho' at the same time, he regales himself at Noon, with all variety of the

HIS Church teaches him, that the *Appearance* of Devotion, the Name of *Mortification* and pretence to it, are only vain and fruitless things, if they are not accompanied with the *Substance*. And that 'tis but a very lame compliance with the Ecclesiastical Precept of *Fasting*, to abstain from *flesh*, unless all other *excesses*, are at the same time carefully avoided. 'Tis true, his Church has not forbidden on these days the *drinking* of Wine, but permits a moderate use of it, as at other times ; But is so far from giving liberty to any of her Flock of committing *excesses*, that she declares *Drunkennes* and all *Gluttony* whatsoever, to be more *hainous* and *scandalous* sins on such Days, than on any other : They being expressly contrary, not only to the *Law* of God, but also to the intention of the Church, which

choiceſt Fiſh, and ſtuffs himſelf at Night with the beſt *Conſerves*; and delicateſt *Junkets*, and *drinks* all day the pleaſanteſt *Wines*, and other *Liquors*: yet he perſwades himſelf, that he is a truly *Mortified* man, that he has moſt *Chriſtian-like* commemorated the bitter *Death* and *Paſſion* of his *Redeemer*, and done a *Work* of great force, in order to the ſuppreſſing his corrupt *Inclinations*, and ſatisfying for the *Offences* of his *Life* paſſ'd. Nay, he has ſuch a prepoſterous conceit of things, that he believes it a greater ſin to eat the leaſt bit of *Fleſh* on a *Faſting-day*,

which appoints theſe times for the retrenching *Debaucheries* and conquering our vicious *Appetites*. And now if any of his *Profeſſion* make leſs ſcruple of being drunk on a *Faſting-day*, than of eating the leaſt bit of *fleſh*; he knows nothing more can be ſaid of them, than of many others, who will not break the *Sabbath-day*, by doing any *ſervile labour* on it, for all the *World*, looking on this as a moſt *damning ſin*; and yet at the ſame time, have little ſcruple of *ſwearing*, *cursing*, *lying*, or *revelling* the greateſt part of the day. Which is not, becauſe they have more liberty for theſe, than the former; they being all moſt wicked *Offences*; but becauſe they that do thus, are but *Chriſtians by halves*, who with a kind of *Phariſaical* and *Partial Obedience*, ſeem to bear ſome of the *Commandments* moſt zealouſly in their *hearts*, while others they trample under their *feet*; ſcrupling many times at a *Moat*, and at other occaſions paſſing by a *Beam* undiſcern'd: for which their

than to be downright drunk, or commit any other excess: as having less scruple of breaking the *Commandments* of God, than of violating any *Ordinance* of the *Pope*, or any *Law* of his *Church*.

Command of God, by which they are oblig'd on *all days* to live soberly, and to avoid all *Gluttony* and *Drunkenness*; and on *Fasting days*, besides this Command of God, they have a *Church-Precept*, by which they are bound (if able) to eat but *one Meal* in a day, and that *not of Flesh*. And now if some are so inconsiderate and careless, as to be scrupulously observant of *one* of these Commands, and wholly negligent of the *other*; 'tis not because their *Religion* teaches them to do so, (which detests and condemns all such *scandalous partiality*, and complying with their Duty *by halves*) but because they shut their ears to all good Instruction, and chuse rather to follow their own corrupt Appetites, than the wholsom Doctrin of their *Church*.

their *Church* is not to be accountable; but they themselves, as being guilty of a wilful blindness, and a most unchristian negligence. This is the real case of such of his *Communion*, who on days of *Humiliation*, while they abstain from *Flesh*, yet give scandal by their *intemperateness*. They have a Com-

29. Of Divisions and Schisms in the Church.

HE is of a Religion, in which there are as many *Schisms*, as *Families*: And they are so divided in their *Opinions*, that commonly, as many as meet in Company; so many several *Tenets* are maintain'd. Hence arise their infinite and endless *Disputes*; and the disagreement of their *Divines*, who pretend to give a true and solid explication of the *Mysteries* of the *Christian Faith*, and yet differ in as many *Points* as they write of. Besides, what variety of *Judgments* are there

HE is of a Religion, in which there are no *Schisms* or *Separations*; all the *Members* of it (however spread through the World) agreeing like *one Man* in every *Article* of their *Faith*, by an equal *submission* to the *Determinations* of their *Church*. And no one of them, though the most Learned and Wise, ever following any other *Rule* in their *Faith*, besides this, of assenting to all, that the *Church* of God, planted by Christ, assisted and protected by the *Holy Ghost*, proposes to the *Faithful* to be believ'd, as the *Doctrine* of the *Apostles*, and receiv'd as such in all *Ages*. Which is, all unanimously to believe as the *Church* of God believes. No one of his *Communion* ever doubting of this, or scrup'ling to receive any thing, after his *Churches Declaration*. And now, though they all thus conspire in every *Point* of *Faith*; yet there is great diversity

in their *Religious Houses and Cloisters*, none agreeing with another, in their *Foundation, Institution and Profession*? This being of the *Religion of St. Dominick*, that of *St. Francis*, a third of *St. Bernard*, others of *St. Benedict*; and so without Number; so that as many *Orders*, as many *Religions*. And yet they pretend to *Christian Unity*, amidst this *diversity* growing upon them every day.

versity amongst the *School-men* in their *Divinity-points and Opinions* of such matters, as are no *Articles of Faith*, and have no relation to it, but as some *Circumstance* or *Manner*; which, being never defin'd by their *Church*, may be maintain'd severally, either *this*, or *that way*, without any breach of *Faith*, or injury to their *Religion*: And of these things only they Dispute, and have their Debates, in manner of *School-Exercises*, without any disagreement at all in their *Belief*, but with a perfect *Unity*. The like *Unity* is there amongst the *Religious Orders*, all which say the same *Creed*, own the same *Authority* in the *Church of Christ*; and in every thing profess the same *Faith*; and have no

other differences, than as it were of so many several steps or degrees in the practise of a Devout and Holy life. Some being of a more *Severe* and *Strict* Discipline, others of a more *Gentle* and *Moderate*. Some spending more time in *Praying*, others more in *Watching*, others more in *Fasting*; some being intended for the *Catechising*, and breeding up of Youth; others for taking care of *Hospitals*, and looking after the *Sick*; others for going amongst *Infidels*, and Preaching to them the *Gospel of Christ*, and for such like Pious and Christian Designs, to the greater Glory and Honour of God. Which differences make no other difference in the several Professors, than there

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was between *Mary* and *Martha*, who express'd their Love and Service to their Lord in a very different employ; but both commendably, and without any danger of prejudicing the Unity of their Faith.

30. Of Fryars and Nuns.

HE is taught to have a high esteem for all those of his Communion, who Cloistring themselves up, become *Friars* and *Nuns*; a sort of People, who call themselves *Religious*, and are nothing but a *Religious Cheat*; under the cloke of *Piety* and pretence to *Devotion*, deceiving the World; and living to the height of *Wickedness*, under the notion of *Saints*. They vow *Chastity*, *Poverty* and *Obedience*, and observe no-

HE is taught to have a high esteem for those of his Communion, who undertake that sort of life, which according to Christ's own direction, and his Apostles, is pointed out as the *best*. A sort of People, who endeavour to perform all that God has *Com-manded*, and also what he has *Counsel'd*, as the *better*, and and in order to more *perfection*. They hear Christ declaring the danger, of *Riches*; they therefore embrace a *voluntary Poverty*, and lay aside all Titles to *Wealth* and *Possessions*. *St. Paul* Preaches, that *he that giveth not his Virgin in Marriage, doth better than he that does; and that she that is unmarried careth for the things of the Lord, how she may be holy, both in body and spirit*: They therefore chuse a *single state*,

thing less ; but live in all respects so irregular and scandalous, that were there to be taken a compendious draught of all the Luxury, Pride, Covetousness, Irreligion, and other Vices, thro' the whole World, it might be modell'd according to what is acted between any of these four Walls, in which these *Recluses* live, without danger of omitting any thing, that is wicked and unchristian.

State, Consecrating their Virginity to God ; that so they may be wholly intent on his service, and be careful how to please him ; while she that is married careth for the things of the World, how she may please her Husband, (1 Cor. 7. 32, 33, 34, 38.) The Gospel Proclaims, that those that will follow Christ, must deny themselves ; they therefore renounce their own wills, and without respect to their own proper inclinations, pass their life in a perpetual Obedience. And because the World is corrupt, so that to a Pious Soul, every business is a *Distraction*, every diversion a *Temptation*, and more frequent the Provocations to *Evil*, than Examples to *Good* ; they therefore retire from it as much as possible, and confining themselves to a little Corner or Cell, apply themselves wholly to Devotion, making Prayer their business, the Service of God their whole employ, and the Salvation of their Souls their only design. And now, if in these *Retirements*, where every thing is order'd, as it may be most advantageous for the promoting *Vertue* and *Devotion*, nothing permitted that is likely to prove a disturbance to Godliness, or allurements to Evil, yet some live scandalously, and give ill example to the World ; What can be said ; but that no *State* can secure any Man : and that no such provision can be made in order to a *Holy Life*, but it

may be *abus'd*? But yet he does not think that such *abuses*, and the vitiousness of some, can be argument enough to any just and reasonable Man, to condemn the *whole*, and the *Institution* it self. Is not *Marriage* abus'd an infinite number of ways, and many forc'd to embrace this state, or at least to accept of such particular Persons contrary to their own choice and liking? Is there any state in this World, any Condition, Trade, Calling, Profession, Degree, or Dignity whatsoever, which is not abus'd by some? Are *Churches* exempt from *abuses*? Are not *Bibles* and the *Word of God* abus'd? Is not *Christianity* it self abus'd, and even the *Mercy of God* abus'd? If therefore there is nothing so Sacred and Divine in the whole World, which wicked and malicious Men do not pervert to their ill designs, to the high dishonour of God, and their own Damnation: How can any one upon the meer consideration of some *abuses*, pass Sentence of Condemnation against a thing, which otherwise is *Good* and *Holy*? 'Tis an undeniable truth, that to embrace a Life exempt, as much as can be, from the turmoils of the World; and in a quiet retirement to Dedicate ones self to the *Service of God*, and spend ones days in *Prayer* and *Contemplation*, is a most commendable undertaking, and very becoming a *Christian*. And yet if some, who enter such a course of life as this; fall short of what they pretend, and instead of becoming eminent in *Vertue* and *Godliness*; by their unexemplar lives, prove a *Scandal* to their *Profession*: Is their *Rule* and *Institution* to be condemned; or rather, they who swerv'd from it? No, let not the Dignity of an *Apostle*, suffer for the fall of *Judas*: Nor the *Commandments* lie under an aspersions, upon the account of those that break them.

31. *Of Wicked Principles and Practices.*

HE is Member of a *Church*, which is called *Holy*; but in her *Doctrin* and *Practices* so *Foul* and *Atomisable*, that whoever admires her for *Sanctity*, may upon the same grounds do homage to *Vice* it self. Has ever any Society since *Christ's* time, appear'd in the *World* so black and deform'd with *Hellish Crimes* as she? Has not she outdone even the most *Barbarous Nations* & *Infidels* with her *Impieties*, and drawn a scandal upon the name of *Christian*, by her unparallel'd *Vi-*

HE is Member of a *Church*, which, according to the 9th Article of the *Apostles Creed*, he believes to be *Holy*; and this not only in *Name*, but also in *Doctrin*; and for witness of her *Sanctity*, he appeals to her *Councils*, *Catechisms*, *Pulpits*, and *Spiritual Books* of Direction; in which the main design is, to imprint in the hearts of the *Faithful*, this comprehensive *Maxim* of *Christianity*; *That they ought to love God above all things, with their whole heart and soul; and their neighbour, as themselves.* And that none flatter themselves, with a confidence to be saved by *Faith alone*, without living *soberly, justly* and *piously*; as 'tis in the *Council of Trent*, *Seff. 6. c. 11.* So that he doubts not at all, but that as many as live according to the *direction* of his *Church*, and in observance of her *Doctrin*, live
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ces ? Take but a view of the horrid Practices she has been engag'd in, of late years ; consider the *French* and *Irish* Massacres , the Murders of *Henry the Third* and *Fourth*, *Kings of France*, the *Holy League*, the *Gunpowder-Treason*, the *Cruelty of Queen Mary*, the *Firing of London*, the *late Plot* in the *Year 1678*. to subvert the *Government* , and destroy his *Majesty* , the death of *Sir Edmundbury Godfrey* , and an infinite number of other such like devilish Contrivances ; and then tell me, Whether that *Church*, which has been the Author and Promoter of such barbarous Designs, ought to be esteem'd *Holy*,

holily in the Service and Fear of God ; and with an humble confidence in the *Merits* and *Passion* of their Redeemer, may hope to be received, after this Life , into *Eternal Bliss*. But that *all* in *Communion* with his *Church* do not live thus *holily*, and in the fear of God, he knows 'tis too, too evident ; there being many in all places, wholly forgetful of their Duty, giving themselves up to all sorts of Vice, and guilty of most horrid Crimes. And tho' he is not bound to believe all to be *Truth*, that is charg'd upon them by *Adversaries* ; there being no *Narrative* of any of those devilish Contrivances and Practices laid to them, wherein *Passion* and *Fury* have not made great additions ; wherein things *Dubious* are not improv'd into *Certainties*, *Suspensions* into *Realities*, *Fears* and *Jealousies* into *Substantial Plots*, and *down-right Lies* and *Recorded Perjuries* into *Pulpit*, nay *Gospel-truths*. Yet he really thinks, that there has been of Men his *Profession* of every rank and degree, learned

and respected for Piety and Religion, or rather be condemn'd for the *Mistris* of Iniquity, the *Whore of Babilon*, which hath polluted the Earth with her Wickedness, and taught nothing but the Doctrin of Devils? And let never so many Pretences be made, yet 'tis evident, that all these Execrable Practices have been done according to the known Principles of this *Holy Church*, and that her greatest Patrons, the most Learned of her Divines, her most eminent Bishops, her Prelates, Cardinals, and even the Popes themselves, have been the chief Managers of these Hellish Contriv-

learned and unlearned, high and low, Secular and Ecclesiastick, that have been scandalous in their Lives, wicked in their Designs, without the fear of God in their hearts, or care of their own Salvation. But what then? Is the whole *Church* to be condemn'd, for the vicious Lives of some of her Professors; and her Doctrin to stand guilty of as many Villanies, as those commit, who neglect to follow it? If so, let the Men of that Society, Judgment or Persuasion, who are not in the like circumstances, *sling the first stone*. Certainly if this way of passing sentence, be once allow'd as just and reasonable, there never was, nor ever will be, any Religion or Church of God upon the Earth. 'Tis but reck'ning up, the Idolatries, Superstitions, Cruelties, Rebellions, Murders of Princes, Impieties, and other such like Enormities, committed by the *Jews*, as they stand recorded in *Scripture*; and 'tis immediately prov'd, that the *Jews* were never the chosen People of God, nor their

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vances. And what more convincing Argument, that they are all well approved, and conform to the Religion taught by their Church?

Law, the Dictates of Heaven. 'Tis but making a List of the *Misdemeanours, Irregularities, Abuses, Excesses, Treacheries, Simony, Separations, Discords, Erroneous Doctrins*, to be found even in the time of the Apostles and their followers; and they are all effectually prov'd to be the Disciples of *Antichrist*, and that the World's Redeemer had no sooner ascended into Heaven, but his Apostles left him, and began to set up for Schism and Vice. By this way, *Constantine* may be evidently condemn'd for an *Heathen*, because he murder'd his *Wife* and his *Son*. And the Religion of *Theodosius* be mark'd out for *Atheism*, because by his order, Seven Thousand *Thessalonians*, were treacherously massacred in three hours space, without distinction of Sex or Age, or the Innocent from the Guilty. A *Confident* Undertaker would find no difficulty in proving all this; especially if he had but the *Gift*, of *exaggerating* some things, *misrepresenting* others, of finding *Authorities* and *Texts* for every idle Story, of charging the extravagant Opinions of every *single Author* upon the Religion they profess, of raking together all the Wickedness, Cruelties, Treacheries, Plots, Conspiracies, at any time committed, by any ambitious Desperado's, or wicked Villains: and then positively asserting, that what these did, was according to the *Doctrine* of that *Church* of which they were Members; and that the true Measures of the *Sanctity* and *Goodness* of the *Church* in whose Communion these Men were, may be justly taken from the Behaviour of such *Offenders*. But certainly no Man of Reason and Conscience can allow of such Proceedings. No sober Man would ever go to *Tyburn*, and *Whetstones-Park*, to know what is the Religion profess'd in *England* according to *Law*. Nor would look into all the Sinks, Jakes, Dung-hills,

hills, Common-shores about Town, from such a Prospect to give a true Description of the City. Why therefore should the Character of the *Church of Rome* and her *Doctrin* be taken only from the loose Behaviour and wicked Crimes of such, who, tho' in Communion with her, yet live not according to her direction? She teaches Holiness of Life, Mercy to the Poor, Loyalty and Obedience to Princes, and the Necessity of keeping the Commandments, (witness the many Books of Devotion and Direction, made *English*, for publick benefit, written originally by *Papists*) and great numbers there are (God be prais'd) who practice this in their Lives. And now if there be many also, who stop their ears to good Instruction, and following the Suggestions of their own ungovern'd Appetites, of Pride, Ambition, Covetousness, Luxury, &c. to lay aside all concern of Salvation, and become unchristian both to God and their Neighbour, that they are a shame to their *Profession*: why should the *Church* be represented according to the *wickedness* of those that neglect her *Doctrin*, and not rather by the Piety and Exemplar Lives of such as follow it? Is not this to deal by her, (if we may use such a Comparison) as 'tis generally done by the *Sign* of St. *Dunstan*, near *Temple-bar*: on which, tho' the *Saint* be drawn almost in the full proportion, and there's no more of the *Devil* on it, besides the reaching towards him with a pair of *Tongs*; yet 'tis describ'd only by the Name of the *Devil Tavern*, without the least mention of the *Saint*? And is not this *partiality* unjust, and these *piece meal* Descriptions unreasonable. Let the Character of the Church be given according to what she teaches, and not according to the *Writings* of every *positive* *Opiniator*, and the *Practices* of every wicked Liver, and then there's no fear of its coming out so ugly and deform'd. Neither let any one pretend to demonstrate the *Faith* and *Principles* of the *Papists* by the Works of every *Divine* in that Communion; or by the *Actions* of every *Bishop*, *Cardinal*,

or *Pope* ; for they extend not their *Faith* beyond the *Declarations* of *General Councils* : and standing fast to these ; they yet own, that many of their *Writers* are too loose in their *Opinions*, that all *Bishops* and *Cardinals* are not so edifying, as it becomes their state ; and that *Popes* may have their failings too. A *Pope* is a Temporal Prince, keeps a *Court*, has variety of Officers about him. And if he has *Flatterers*, and *Misinformers* too, 'tis nothing but what all Princes are sensible of, but cannot remedy. And hence he doubts not, but 'tis possible that he may be engag'd in unlawful undertakings, and invite others to the like. And are not all other *Princes* subject to this too ? But what then ? These Actions of *Popes* concern not the *Faith* of those, who are in Communion with them ; they may throw a scandal indeed upon the *Religion*, but they can never alter its *Creed*. But what need any other return to the numerous Clamours made daily against the wickedness of the *Papists* ? 'Tis a sufficient Vindication of their Chief Pastors or *Popes*, (to use the words of a Person of Quality) that among two hundred and fifty, that have now successively bore that Charge, there are not above *ten* or *twelve* against whom, their most malicious adversaries can find occasion of spitting their venom ; and that a Challenge may be made to the whole World, to shew but the fifth-part of so many *successive Governours*, since the Creation, of which there have not been far more that have abus'd their *Power*. And as for their *Flock* and People owning this *Authority*, 'tis true, many wicked things have been done by some of them ; and too many like Libertines, neglect the care of their Souls : but however the *Generality* of them live like *Christians* ; few come to them, but with their *Religion* they change also their *Manners* for the better ; few desert them, but such who seem to be fall'n out with all *Christianity* : and whosoever will look into any of our neighbouring *Popish Towns*, as *Paris*, *Antwerp*, *Gant*, &c. will find in any one of them, more *Praying*, more *Fasting*, more receiving

receiving the Sacraments, more visiting Prisoners and the Sick, more Alms giving, than in any ten Towns of the Reformation.

32. Of Miracles.

HE is so given up to the belief of idle Stories and Ridiculous Inventions in favour of his Saints, which he calls *Miracles*; that nothing can be related so every way absurd, foolish and almost impossible, but it gains credit with him; and he is so credulously confident of the truth of them, that there's no difference to him, betwixt these *Tales*, and what he reads in *Scripture*. 'Tis a pretty Romance, to see what is recounted of Saint Francis's Cord, the Sea-

HE is not oblig'd to believe any one *Miracle*, besides what is in the *Scripture*; and for all others, he may give the credit, which in *prudence* he thinks they deserve; considering the *Honesty* of the Relator, the *Authority* of the Witnesses, and such other circumstances, which on the like occasions use to gain his assent. And if upon the account of meer History, and the consent of Authors, few make any doubt, but that there was such an one as *Cesar*, *Alexander*, *Mahomet*, *Luther*, &c. Why should he doubt of the truth of many *Miracles*, which have not only the like consent of *Authors* and *History*, but also are attested by great numbers of *eye-witnesses*, examin'd by *Authority*, and found upon Record, with all the formalities

pular, Saint Anthony, Saint Bridgit, and other such Favourites of Heaven. He that has but read the Atchievements of these, may excuse the perusal of *Bevis of Southampton*, the *Seven Champions*, or *Quevedo's Dreams*; for these have nothing to compare to the former, either for the rare invention, wonderful surprises or performance of impossibles.

due to such a *Process*? Saint *Augustin* relates many *Miracles* done in his time, so does St. *Jerome* and other *Fathers*, and if they doubted nothing of them then, Why should he question the truth of them now? He finds that in the time of the *Old Law*, God favour'd many of his Servants, working *Miracles* by their hands; and he thinks now that God's hand is not shortened; that the Disciples of *Christ* are no less Favourites of Heaven, than those of *Moses*; and that the *New Law* may be very well allow'd to be as *Glorious* and as particularly *priviledg'd* as the *Old*: especially since *Christ* promi-

sed that his *Apostles*, should do greater *Miracles*, than ever he himself had done. And what if some *Miracles* recounted by Authors, are so wonderfully strange, that to some they seem *Ridiculous* and *Absurd*; are they the less true upon this account? Is not every thing *Ridiculous* to *Unbelievers*? The whole *Doctrine* of *Christ*, is a *Scandal* to the *Jews* and *Folly* to the *Gentiles*. And what more *Absurd* to one that wants Faith, than the *Miracles* recounted in the *Old Testament*? Might not such an one turn them all into *Ridicule* and *Buffoonry*? Take but *Faith* away, and see what becomes of *Balaam* and his *Ass*, *Samson* and his *Jaw-bone*, *Eli* and his *Fiery Chariot*, *Elijah's Mantle*, *Axe-head* and *Dead-Bones*, *Gideon's Pitchers*, *Lamps* and *Trumpets* in demolishing the *Walls of Jericho*, *Moses* and his *Burning-Bush*, his holding up his hands for the *Victory* over

over his Enemies, his parting of the *Red-Sea*, and *Josbua's* commanding the Sun to stand still, &c. Might not these, and all the rest be painted out as *Ridiculous*, as any supposed to be done since Christ's time, and be put in the same List, with the History of *Bevis* or *Guy of Warwick*? A little *incredulity*, accompanied with a *presumption* of measuring Gods Works by Humane Wisdom, will easily make the greatest part of them, pass for *Follies* and *Absurd Impossibilities*. And though he is so far from giving equal assent to the *Miracles* related in *Scripture*, and the others wrought since; that the former he believes with a *Divine Faith*, and the rest with an *inferiour* kind of assent, according to the Grounds and Authority there is in favour of them, like as he does in *Prophane History*: Yet the *strangeness* of these, never makes him in the least doubt of the *Truth* of them, since 'tis evident to him, that all the Works of *Heaven* far surpass all his *reasoning*, and that while he endeavours but to look even into the very *ordinary* things daily wrought by God Almighty, the *Motion* of the *Sun*, *Moon* and *Stars*, the *Flowing* of the *Sea*, the *Growing* of an *Ear of Corn*, the *Light* of a *Candle*, the *Artifice* of the *Bees*, &c. he quite loses himself, and is bound to confess his own *Ignorance* and *Folly*, and that God is *Wonderful* in all his *Works*, a God *surpassing* all our knowledge. Whatsoever therefore is related upon good grounds, as done by the extraordinary Power of God, he is ready to assent to it, although he sees neither the *how*, the *why* nor the *wherefore*; being ready to attribute all to the Honour and Praise of his *Maker*, to whose Omnipotent Hand, most of poor Man's impossibles, are none.

33. *Of Holy Water.*

HE highly approves the Superstitious use of many *inanimate* things, and attributes wonderful effects to such Creatures, which are but in a very inferiour rank, and able to do no such things. *Holy Water* is in greatest esteem with him, so are *Blessed Candles*, *Holy Oyl* and *Holy Bread*, in which he puts so much confidence; that by the Power of these, he thinks himself secure from all Witchcraft, Enchantment, and all the power of the Devil; nay, that by the help of these

HE utterly disapproves all sorts of *Superstition*. And yet is taught to have an esteem for *Holy Water*, *blest'd Candles*, *Holy Oyl*, and *Holy Bread*; not doubting, but that as such Men, who have Consecrated themselves to the service of God, in the Preaching the Gospel and Administration of the Sacraments, have a particular respect due to them, above the *Laitie*: As *Churches* Dedicated to God, are otherwise to be look'd on, than other *dwelling Houses*: So likewise these other Creatures, which are particularly deputed by the Prayers and Blessing of the Priest, to certain uses for God's own Glory, and the Spiritual and Corporal good of Christians, ought to be respected in a degree above other things. And what *Superstition* in the use of them? Has not God himself prescribed such *inanimate* things,

senseless Mediators he may obtain remission of his venial or lighter sins. And in the use of these things, he is taught by his *Church* to be so obstinately positive, as if he had the Authority of *Fathers* and *Scripture* to back it, whenas there is not the least grain of *Reason*, no hint of *Antiquity*, no *Text* throughout the *Word of God* for the defence, command, or even permission of it.

sing *Water*, *Bread*, &c. yet there is this assurance, that every *Creature* is sanctified by the *Word of God* and *Prayer*, (*1 Tim.* 4. 5.) and frequent *Promises*, that God would hear the *Prayers of the Faithful*. Why therefore should he doubt, but that these *Creatures*, on which the *Blessing* of God is solemnly implor'd by the *Word of God* and the *Prayers* of the *Priest* and *People*, for their *sanctification*, are really sanctified, according to the assurance of the *Apostle*, and the *Promises* of God? *St. Cyril of Jerusalem*, who liv'd in the Third Century, made no question, but that as those things, which are Offered to *Idols*, though pure in their own nature, are made impure by the *Invocation* of *Devils*: so on the contrary, simple *Water* is

things, and Holy Men made use of them, for an intent above their natural Power; and this without any Superstition? Was there Superstition in the *Waters of Jealousie*, (*Numb.* 5. 17.) In the *Show-Bread*, in the *Tables of Stone*, in the *Salt* us'd by *Elijah* for sweetning the infected *Waters*; in the *Liver* of the *Fish* taken by the Angel *Raphael* for expelling the Devil? Was it Superstition in *Christ* to use *Clay*, for the opening the eyes of the Blind; or in the *Apostles* to impose hands for the bringing down the *Holy Ghost* upon Christians; or to make use of *Oyl* for the curing the sick? (*Mark* 6. 13.) And though there be no express Command in *Scripture* for Bles-

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made *Holy*, and gets a *Sanctity*, by vertue receiv'd from the Invocation of the Holy Ghost, Christ our Lord and his eternal Father, (*Cyr. Catech. 3.*) St. *Augustin* was of the same Judgment, touching the *Benediction* of Bread; affirming, that the Bread which the *Catechumens* did take, tho' it was not *Christ's Body*, yet it was *holy*; yes, and more *holy* than the Meat wherewith we are nourish'd, (*Aug. Tom. 7. l. 2. de Pecc. Mer. & Remis. c. 26.*) The like is to be seen in the Epistle of St. *Alexander*, who govern'd the Church but fifty years after St. *Peter*; where he declares the *Custom* even at that time of *blessing Water*, and confirms the Practice of it by his *Command*. And that Water thus *blest'd* was capable by vertue receiv'd from Heaven, of working effects above its own Nature, was the Sentiment of Christians in the Primitive times; *Epiphanius* makes early mention, (*Tom. 2. l. 1. cont. her. har. 30.*) where he relates a passage at length, how that Water being *blessed in the Name of Jesus*, and sprinkled upon Fire, which by *Witchcraft* was made *unactive* and hindred from burning, immediately the Enchantment ceas'd and the Fire burn'd. As also that a *Possess'd* person being besprinkled with *blest'd Water*, the Party was immediately cured. *Theodoret*, has the like Narration, of the Devil hindring fire from burning, and how that he was chased away, and the Charm dissolv'd by *blessed Water* being thrown on it, (*lib. 5. Eccles. hist. c. 21.*) And does not St. *Hierom* (*in vit. Hilarion, p. 323. Paris print.*) make this relation, how that *Italicus* took Water from blessed *Hilarion*, and cast it on his bewitched Horses, on his Chariot, and the Barriers from whence he us'd to run, and that the Charm or Witchery did cease upon the sprinkling this Water; so that all cried out *Marnas victus est a Christo*. *Christ hath conquered Marnas?* (the Idol.) And now, there's no *jeering* and *ridiculing* these things, will ever make them look like *idle Superstitions*, to one that considers seriously, how much they are grounded upon Reason, the Word of God, Antiquity, and the Authority and Practice of the Catholick Church;

Church ; which though it approves the use of them ; yet it teaches plainly, that there is no *Confidence* to be put in any thing, but only in *Jesus Christ* ; and what power these things have, they have not of *themselves*, but only from *Heaven*, and by the invocation of the Name of *Jesus* ; who as by his heavenly *Blessing*, he enables us to do things *above* the power of *Nature* ; so also by the Prayers of his *Church*, he *bleses* these things, in order to the working effects *above* their own natural qualities, that by them his Fatherly Benefits may be applied to us, and that so the Faithful may more particularly honour and bless him in all his Creatures.

34. *Of Breeding up People in Ignorance.*

HE is train'd up in *Ignorance* ; and 'tis the chief means made use of by his *Church*, for preserving Men in that *Communion*, to hide from them her manifold *Mysteries* of Iniquity, her sottish *Superstitions*, her unchristian *Doctrins*, by performing all in *unknown Tongues*, and not permitting the poor

HE has all the liberty, encouragement and convenience of becoming *learned*, of any People or Perswasion whatsoever. And none that has ever look'd over any *Library*, and found that the greatest numbers and choicest Books of all Sciences, have men of his *Communion* for their *Authors* : None that in his Travels, has taken a thorough view of the *Universities* in *Papish* Countries, of the *Sorbon*, *Louvain*, *Salamanca*, *Bologn*, &c. and consider'd their laborious studies, in *Philosophy*, *Divinity*,
N *Histo*.

miss'd People to look into, or understand any thing that they Believe or Profess. And by this *blindness* they are perswaded to embrace such infinite numbers of *gross Errors*, that were but the vail taken from their eyes, but for one half hour, and they but permitted to have one fair prospect of their Religion, thousands and thousands would daily desert her and come over to the *Truth*.

wherein is explicated the *whole Duty* of a *Christian*, every *Mystery* of their *Faith*, and all the *Offices* and *Ceremonies* perform'd in the *Church*; that they must be very negligent, or else very meanly parted, who do not arrive to a sufficient knowledge of their *Obligation* in every respect. And whosoever has seen the great pains and care some *Good* men take abroad, in explicating, on Sundays and Holy-days in their Churches, and on Week-days in the Streets, the *Christian Doctrin* to the crowds of the ignorant and meaner sort of people; not omitting to reward such as answer well, with some small gifts, to encourage Youth and provoke them to a com.

History, the *Fathers*, *Councils*, *Scripture*, &c. and besides the Students here, has seen how many thousands there are in *Religious Houses*, who, free from the disturbances of the World, make Vertue and Learning the business of their whole Life; will ever lay *Ignorance* to the charge of the *Papists*; but must in justice confess, that amongst them, are to be found as *many*, and as *great Scholars*, as amongst any People or Society in the World. And tho' the *Vulgar* and *common sort*, of that *Profession*, understand not *Latin*; yet are not they train'd up in *ignorance* of their Religion, nor led along in *blindness*; but are so provided of Books in their own *Mother-tongue*, of Instruction and Devotion,

commendable emulation; will never say, that the *Papists* keep the poor people in *Ignorance*, and hide from them their *Religion*; but rather that they use all means for instructing the *Ignorant*, and omit nothing that can any ways conduce for the breeding up of *Youth*, in the knowledge of their *Faith*, and letting them see into the *Religion* they are to profess. Neither does it seem to him, even so much as probable, that if the *Church-Offices* and *Service*, &c. were perform'd in the *Vulgar-tongue*, that upon this the *now-Ignorant* and *blind-led* people, would immediately discover so many *idle Superstitions*, *senseless Devotions* and *gross Errors*, that they would in great numbers upon the sight become *deserters* of that *Communion*, in which now they are profess'd *Members*. For since there is nothing done but in a Language, which the *Learned*, *Judicious* and *Leading Men* of all Nations do every where understand, and yet these espy no such *Ridiculosities*, which fright them from their *Faith*; but notwithstanding the seeing all thorough and thorough, they yet admire all, for *solid*, *holy* and *apostolical*, and remain stedfast in their *Profession*: how can it be imagin'd, that the vulgar, weak and unlearned sort, did they but understand all as well as they, would espy any such *Errors* and *Superstitions*, which these others, with all their *Learning* and *Judgment* cannot discover? No, he thinks there's no reason to fear, that what passes the *Test* among the *Wise* and *Learned*, can be groundedly call'd in question by the *Multitude*.

35. *Of the Uncharitableness of the Papists.*

HIS Church teaches him to be very *uncharitable*; it being her constant Doctrin, that none out of her Communion can be Saved. So that let a man be never so honest in his Dealing, never so just to his Neighbour, never so charitable to the Poor, and constant in his Devotion to his Maker; yet all this shall avail him nothing, if he be not a Member of his Church. 'Tis not enough for him to believe in Jesus Christ, to confess him

HIS Church teaches him no *uncharitableness* at all, and the Doctrin she delivers concerning the desperate estate of *Hereticks* and *Schismaticks*, is nothing but what she has learnt from the mouth of Christ and his Apostles. Among the last Advices, recommended by our Saviour at his Ascension, is found the Sentence of doom pronounc'd against all such as would not receive the Doctrin preach'd by the *Apostles*. *Preach the Gospel* (says Christ, Mark 16. 16.) *to every Creature: he that believeth, and is baptized, shall be saved: but he that believeth not, shall be damn'd.* And this is all his Church delivers in this point, repeating the same Sentence of condemnation against all such, as will not receive and believe the Doctrin left by Christ, and preach'd by his Apostles.

his Redeemer, to believe that he died for our Sins, that he rose again, and ascended into Heaven; unless he believes and assents to every Article and Tenet declar'd by any of his *General Councils*; for that obstinately to deny any one of these, does as certainly place him at the *Left hand* of the Judge, as if he perversly stood out against the truth of Christianity, and denied *Jesus Christ* to be God. And by this means, as many as by his Church are mark'd out for *Schismatics* or *Hereticks*, are to expect nothing but Damnation; or rather are condemned already.

Apostles. And if among those that believe not, she comprehends not only *Infidels* and *Heathens*, but also all *Hereticks* and *Schismatics*; 'tis nothing but what she has receiv'd from the Apostles; who did not only shake the dust off their feet, in witness against those who denied them entrance, and refus'd to believe in Jesus; but also denounc'd such of the Brethren to stand guilty of damnation; who notwithstanding their belief in Jesus, that he died for the Redemption of Man, and that Rising again he Ascended into Heaven; did make *Divisions* amongst the Faithful, or Preach'd any new Doctrine contrary to what they had deliver'd. St. Paul is very express in this, who foretelling *Timothy* (1 Tim. 4. 1, 2, 3.) of some, who in latter times, would come and Preach a Doctrine, *Forbidding to Marry, and commanding to abstain from Meats, which God hath created to be received*: brands them with the infamous title of men that *depart from the Faith, giving heed to seducing spirits, and doctrines*.

strins of devils. In these words plainly letting him understand, that tho' these Men would not deny Christ, yet that their false Doctrin in those two other Points, were enough to make them *Seducers, Deserters of Christ, and Leaders to the Devil.* And does not he as expressly in his 2d Epistle to Timothy (c.2.v.16, 17,18.) condemn *Hymeneus and Philetus*, for *prophane and vain babblers, increasers of ungodliness, and overthrowers of the Faith, who concerning the truth erred only in one Point, saying that the Resurrection is past already?* By which 'tis manifest to him, that the Doctrin now taught him by his Church, is nothing but what she has learnt from St. Paul, and the rest of the Apostles; it being deliver'd by them, that he is a *liar who denieth that Jesus is the Christ*, (1 Joh. 2.22.) And *that every spirit that confesses not, that Jesus Christ, is come in the flesh, is not of God*, (ib.c.4.v.3.) And not only this, but likewise, *A man that is an Heretick, after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself*, (Tit. 3.10,11.) With this weighty advice to the Brethren, in which they are commanded in the Name of our Lord Jesus Christ, to speak all the same thing, that there be no divisions among them, but that they be perfectly joined together in the same mind, and in the same judgment, (1 Cor. 1.10.) For that having strife and divisions among them, they will shew themselves to be carnal, and to walk as men, (ib.c.3.v.3.) That therefore, there being but one body, and one spirit, one Lord, one faith, and one baptism, they should endeavour to keep the unity of the spirit, in the bond of peace, and not be tossed to and fro like children, and carried about with every wind of doctrin, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive, (Ephes.c.4.v.3,4,5,14.) Who transforming themselves into the Apostles of Christ, are false Apostles, deceitful workers, (2 Cor. 11.13.) But certainly accursed, for that troubling the faithful they would pervert the Gospel of Christ, and preach another Gospel, than that which had been preach'd by the Apostles, (Gal.1.7,8.) And this

is the Sum of the Doctrin of his Church, which believing that Faith is necessary to Salvation, it being *impossible, without Faith to please God*, (Heb. 11. 6.) teaches likewise, that the *Faithful* ought to hold fast the profession of their Faith without *wavering*, for that not only they lose it, who deny *Jesus Christ* to be God, as some have done : but also all those, who endeavor to pervert the *Gospel of Christ*, and in any point of Faith obstinately deny, or teach otherwise than was taught by *Christ* and his *Apostles*, as *Hymeneus* and *Philetus* did : so that, that Christian makes but a very imperfect and lame profession of his Faith, who can only say, *I believe that Jesus Christ is come in the flesh, and that he is God and Man, the Redeemer of the world* : unless he can with truth add this likewise. *I also believe the whole Gospel that he preach'd, and every point of Faith, that he has taught and deliver'd to us by his Apostles* : there being the same Obligation to obey his Precepts, and hearken to his Words, as to acknowledg the Divinity of his Person ; and it being a sin of the same blackness, obstinately to oppose any point of his *Doctrine*, as to deny the truth of his *Person*. 'Tis not therefore any *uncharitableness* in his Church, to declare plainly this miserable unhappy state of all such, who wilfully oppose and separate from the *Doctrine* of *Christ*, deliver'd by the *Apostles*, and continued in the *Catholick Church* ; and of such who disobey and separate from the *Government* of the same Church, which *Christ* has Commanded all to hear and obey : But 'tis her Zeal so to do, and the same solicitude for the salvation of Souls, which mov'd the *Apostles* heretofore, to Preach the like *Doctrine* to their Flock ; as also the *Primitive Christians* to expel their Communion, and Anathematize all such, who by broaching erroneous Tenets, contrary to any point of Receiv'd *Doctrine*, or by disobedience, did wilfully divide themselves from the *Belief* or *Discipline* of the *Catholick Church* : Such as were *Marcion*, *Basilides* and *Bardejanes*, who were Condemn'd in the First Age, for opposing that Article of our Faith, in which we believe the *Resurrecti-*

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on of the Dead ; such the Archonticks, Condemn'd likewise for denying the necessity of Baptism : Such Tatianus, &c. for Preaching Marriage to be unlawful. Such the Millenarians, for maintaining a thousand Years Reign of Christ upon Earth, with his Saints in sensual pleasures. And so in all Ages others were condemn'd upon the like account. It having been always, a received Custom, even in the purest time of the Gospel, for the Elders and Prelates, to whose charge Christ committed the care of his Flock, to oppose all those that by new Doctrine, or by making Schisms and Divisions, did disturb its peace : and not to permit any that by such like means did endeavour to destroy its Unity, so much desir'd and recommended by the Apostles. So that they were equally declar'd Enemies of Christianity, who denied Christ ; and they, who confessing Christ, did yet contradict and reject any part of his Doctrine. And this upon the Principle, that *Christian Faith ought to be entire*. For that every Article, Mystery and Point of it being deliver'd by the same hands, and recommended by the same Authority ; whosoever did oppose any one Point of it, was immediately judg'd guilty of all, in discrediting the Authority, on which the whole stood equally grounded. And this is that great Truth proclaim'd above thirteen hundred years ago, and now every where read in St. Athanasius's Creed. *Whosoever will be saved : before all things it is necessary that he hold the Catholick Faith. Which Faith, except every one do keep Whole and Undeiled ; without doubt, he shall perish everlastingly*. By which words was made known to the Christian World, the Sense and Doctrine of the then pure and unspotted Church, as receiv'd from Christ and his Apostles. That it is in vain for any one to hope for Salvation, unless he first believe the *Catholick Faith* ; and that whosoever does not believe it *Whole and Undeiled*, shall certainly perish everlastingly. Which is a Doctrine like that deliver'd by the Apostle, concerning the observance of the Laws of God ; that as whosoever fails in one, is made guilty of

of all; so also, whosoever disbelieves one Article of the Catholick Faith, does in a manner disbelieve all. There being no more hopes of Salvation for one that denies obstinately any *one* Point of the Catholick Faith, tho' he believes all the rest; than there is for one, who keeps *Nine* of the Commandments, with the Breach of the *Tenth*. An obstinate opposition against *one* Point of Faith, and a sin against *one* Commandment being as certainly damnable, as if 'twere against *all*. There being the same reason, and an equal necessity that the Observance of God's Law, and the Assent to the Catholick Faith be *alike entire* and *Whole*. And now being convinc'd, that none can believe to Salvation, but he that embraces the Catholick Faith thus *wholly* and *entirely*, by an equal submission to all the *Mysteries* contain'd in it, without opposition to any. And being likewise convinc'd, that no one can arrive to the true knowledg of this *Faith*, with an assurance of its *Integrity*, but by receiving it as propos'd and believ'd by the *Church of Christ*; Which *Church* was founded by the Son of God, watered with his Blood, and by an infallible assistance of the Holy Ghost, (by which it was to be taught all Truth to the end of the World,) was secur'd from the danger of being deceiv'd or deceiving others, to the consummation of things: he does not doubt, but as in the Apostles time, so also ever since, and at present, *God addeth to this Church daily such as shall be saved*, (*Acts* 2. 47.) there being no *entire faith* necessary to salvation, to be found out of this *Church*; and no possibility, as St. Cyprian says, that *God shall be a Father to any, who own not this Church for his Mother*. But now, *where* and *which* this *Church* is, and what Society of Men are Members of it, among such variety of Pretenders; tho' it may seem a great difficulty to some to distinguish; yet to him it is none at all for since there is no other Church, besides the *Roman Catholick*, which has had a continued and visible Succession of Bishops and Pastors in all Ages since the Apostles; no other that has con-

verted Infidel Nations to Christianity: no other that has always preserv'd Peace and Unity amongst its Members, all of them speaking the same thing, and being perfectly join'd together in the same mind, and the same judgment; no other that by assembling the Elders and Prelates, has oppos'd in all ages Heresies and Schisms, and condemn'd all those, who not sparing the Flock, have spoken perverse things, endeavouring to draw away Disciples after them: no other, that has, in obedience to the command of Christ, sent Apostles amongst Infidels and Unbelievers, for the preaching to them the Gospel, and instructing them in Christianity, and by this way, without Arms or Blood, have spread their Faith throughout the World: No other, that by evident and undeniable Miracles, have prov'd the truth of her Doctrin: No other, but what has begun by *separation*, whose first Preachers have *gon out* from this; the time of their first Preaching, and shewing themselves to the World, being upon Record, and their new Doctrin censur'd and condemn'd by that Church, from whence they *separated*. Since, I say, there's no other Society or Christian Congregation in the World, to which these certain Marks of the Church of Christ, does agree; 'tis evident to him, that this is the *only true Church*; that whosoever denies any Article of her Faith, denies so much of Christ's Doctrin; that whosoever hears her, hears Christ; and whosoever obstinately and wilfully is separated from her, is in the same distance separated from Christ himself: and finally, that *God addeth to this Church daily, such as shall be saved.* (*Acts* 2. 47.)

36. *Of Ceremonies and Ordinances.*

HIS Church, upon the presumption of being Apostolical and Commissionated by Christ, has brought in such an infinite number of unnecessary superstitious *Ceremonies*, that the whole exercise of her Religion, consists in nothing but a vain Pomp and empty Shew. And whereas Christians are commanded by the Apostle to serve the Lord in *Spirit* and *Truth*: She has made void this Precept; and neglecting both Spirit and Truth, has restor'd the heavy yoke of

HIS Church has appointed a great number and variety of Ceremonies to be us'd in the Celebrating *Divine Service*, in the *Offices* and the Administration of the *Sacraments*. She has likewise many *Observances*, *Ordinances*, *Constitutions* appertaining to Discipline and the Government of the Flock. And all these as receiv'd, approv'd or instituted by her, every one in her Communion does embrace, admit and willingly submit to, without opposition, exception or calling any into question. Because, although the Particulars thus appointed or commanded be not to be found in Scripture: Yet there being in the Scripture, an express and absolute command given to the whole Flock of Christ, of following and being obedient to those, that have thus order'd these things; in vertue of that com-

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Jewish Rites, without the least authority of the *Word of God*: But rather in express opposition to it, has made these her Humane Inventions take place of the Divine Law. And then besides her Ceremonies, what an endless account is there of other her Ordinances, Institutions, Precepts, to which she obliges all in her Communion. How many are her Fast-days, Rogation and Ember-days? How many her Festival and Holy-days? How many her Injunctions on several degrees of People? That Priests shall not Marry, that whosoever is in Orders, shall be oblig'd to the reciting or singing such

mand they voluntarily, and without constraint, accept all that is of their appointment: Without accepting against any thing, unless it be manifestly sinful. And this they look on, as a Christian Duty belonging to all such, that are, by God's pleasure, in subjection to higher Powers, or under charge. And therefore, as a Servant having receiv'd a Command from his Master, is oblig'd to comply with it, in case it be not sinful, although he cannot find the thing then particularly commanded, in Scripture; the general Precept of *Servants being Obedient to Masters*, being sufficient to let him know his obligation, and to remove all scruple. And as Children are in Duty oblig'd to perform the Will of their Parents, upon the Command, *Obey thy Father and thy Mother*, whether the thing particularly willed, be in Scripture, or no. So they judg it the Duty of all Christian People to submit without contention to the Ordinances and Constitutions of their Pastors and Prelates, although the things

and such Offices. That Marriage shall not be permitted, but at some set times. And a multitude of other such respective Commands, which have no grounds in Scripture, and no other Authority for them, besides the Decrees of some Popes, who for some private ends, and the making themselves Great, thought fit to lay *these burdens* upon the People. Some being first instituted by Pope *Telephorus*, as the Fast of *Lent*: Some by *Calixtus*, as the *Ember-days*: Some by Pope *Nicholas*, as the Prohibition of Marriage: And so all the rest. And yet, forsooth, all these must be observ'd un-

things particularly order'd by them, be not express'd in Scripture; it being a sufficient ground for this their Submission and Obedience, that God has given them a General Command; *Obey them that have the rule over you, and submit your selves: for they watch for your souls, as they that must give account, (Heb. 13. 17.)* Remember them which have the rule over you, who have spoken to you the Word of God, whose faith follow, *(Heb. 13. 7.)* So that to them it seems a very fallacious rule, leading to all confusion and unchristian Contentions, *viz.* That the higher Powers, our Superiors, Pastors and Prelates, are not to be obey'd, but only in such things as are express'd in Scripture; and as for any other particulars, whosoever upon examination, cannot find what is Commanded by them in *Holy Writ*, may lawfully refuse submission; nay, he is oblig'd to resist. For however this seems to bear much of the Word of God in the face of it, yet certainly 'tis wholly destructive to it; and under pretence of adhering

der pain of eternal Damnation, as if God and the Pope Commanding were but all one, and had Heaven and Hell equally at their dispose.

adhering close to the Scripture, undermines the very Author of it. This the Primitive Christians understood so well, that they detested all such Maxims, and following the advice of the Apostle, chose rather to trust their Souls in the hands of those, whom God had plac'd over them, by an humble Submission to their Government, and a peaceable Obedience to their Decrees; than by a presumptuous questioning of every thing, and raising vain Disputes, to take the *Rule* of the Flock out of the hands of those, to whom God had providentially deliver'd it, and place themselves Judges over the Church, their Elders, Prelates and Pastors, whom God had Commanded them to hear, and be in Subjection to. So that we never read, that they ever pretended to weigh the Ordinances of their Superiors by their own Reasoning, or to bring them to the Test of the Word of God, before the acceptance; but always judg'd it conform to the Word of God, that their *Governours* should *Rule*, and they *Obey*. Thus when the Apostles observ'd the *Sunday* instead of the *Sabbath*, and met together at *Pentecost*; we don't read that the Faithful then began to turn over their Bibles, to find a Command for these Particulars, but with a prompt Obedience readily follow'd them in the Observance. So when Abstinence from Blood and Strangled Meats, was order'd by the Elders Assembled at *Jerusalem*; (*Acts* 15.) the multitude of Believers having heard the Decree, never murmur'd at it, or call'd it into question, however seemingly contrary to the intention of Christ, who in abrogating the Law of *Moses*, was thought to have cut off all these Obligations; but they all *rejoiced for the Consolation*, (*ib. v. 31.*) So when *St. Paul* gave orders to the *Corinthians*, (*1 Cor. 11.*) in what manner and posture, they

they were to behave themselves at Prayers in their Assemblies, both Men and Women; we don't hear, that he was challeng'd by any, to shew by what authority of Scripture he thus reprov'd and prescrib'd in these particulars, or by what they were oblig'd to receive his Prescriptions; but with a prompt submission accepted his Orders, not doubting, but since it was God's Will to place *Rulers* and *Governours* over them, it must be God's Will that they should be obedient to them, in following their Decrees, and observing their Constitutions. And with this Doctrin of Obedience, Humility and Submission all the Primitive Christians were train'd up by the Apostles, who zealously laboured by this means, to preserve them in Peace and Unity; that so they might think all the same thing, and be of one mind and one judgment and without Divisions: insomuch, that there is not any one thing so often repeated in their Writings, as Exhortations to this Obedience and Submission: See, how, going *thorough the cities, they deliver'd to them (the Faithful) the decrees for to keep, that were ordain'd by the Apostles and Elders which were at Jerusalem, (Acts 16. 4.)* See how St. Paul commands the *Thessalonians, to hold fast the traditions, they had been taught by word, or by Epistle, (2 Thess. 2. 15.)* See, how he commands the *Hebrews; Obey them, that have the rule over you. Remember them, which have the rule over you, (Heb. 13. 7. 17.)* See with what earnestness St. John urges this; *He that knoweth God, heareth us: he that is not of God, heareth us not, (1 Joh. 4. 6.) hereby, know we the spirit of truth, and the spirit of error.* And then again, does not St. Paul commend the *Corinthians* for their Obedience; *Now I praise you, Brethren, that you remember me in all things, and keep the Ordinances, as I deliver'd them to you, (1 Cor. 11. 2.)* And then, having given them directions as to their behaviour in their Assemblies, he adds; *But if any man seem to be contentious, We have no such custom, neither the Churches of God, (1 Cor. 11. 16.)* And now it being thus evident, that the Church

Church of Christ in the Apostles time was founded, and preserv'd by a Submission and Obedience of the Flock to their Pastors; the *Papists* teach and believe; that, what was taught and commanded by the Apostles to the Faithful then living, ought to be receiv'd, as a Doctrin necessary for all succeeding Ages, and that Submission and Obedience ought to have been as much the Duty of Believers, ever since, as it was then; the Commands and Practice of that time, being undoubtedly the best, and only Pattern for the Faithful for all times, even to the End of the World. And they do not only teach this Doctrin of Submission in their Books and Sermons, but also observe it in their Lives, having in all Ages depended on their Elders and Prelates in all Matters touching the Discipline and Government of the Church; leaving *Rule* to those, whose Charge and Office it is to *Rule*; and never believing, that they who are under Charge, and Commanded exprelly by St. Paul to *Remember* and *Obey* those who have the *Rule* over them, can upon any pretence whatsoever; nay, tho' an Angel from Heaven should come and Preach otherwise, be discharg'd from this Christian Obligation, and be exempted from *Remembring* and *Obeying*, whom thus by God, speaking by his Apostle, they are Commanded to *Remember* and *Obey*. And upon this ground it is, that in things concerning the Order to be observ'd in the *Divine Service*, in all Ceremonies, *Holy Rites*, *Ecclesiastical Constitutions*, and *Ordinances*, they have neither *Nill* nor *Will* of their own; but always receive and think that the *Best*, which is Order'd and Appointed by those, to whom, by *Divine Law*, they owe *this Submission and Obedience*, and to whom the Ordering and Appointing these things appertains. And therefore if these appoint a Day of *Humiliation*, for imploring God's Mercy, or averting his Judgments, they never scruple to observe it; If a Day of *Thanksgiving* in memory of some signal Benefit, they likewise Obey. If these judge it fit, that on every *Friday* should be Commemorated the Death and Passion of our Redeemer

deemer in *Fasting*; and Command *Lent* to be observ'd, in remembrance and imitation of our Lord's forty days Fast in the Desert, they think it their obligation to do so. If these Order such and such days to be set apart, and kept Holy in Remembrance and Thanksgiving for the *Incarnation, Nativity, Circumcision, Resurrection* and *Ascension* of *Christ*, and for other such like intentions, they esteem it sinful to oppose it. If these judg it decent that the Faithful should bow at the Name of *Jesus*, stand at the reading of the *Gospel*, prostrate or incline themselves at the *Confession*. If they appoint *Tapers* and *Lamps* to be us'd in Churches, to represent our Saviour, who came to enlighten the World; and *Incense* to be us'd, to mind the People, that their Hearts and Prayers, should, like the smoke, ascend directly toward Heaven: If in the Administration of the *Sacraments*, in *Exorcisms*, in the *Offices*, and the Celebration of the *Mass*, these determin several *Rites* and *Ceremonies* to be observ'd, for more *Decency*, greater *Solemnity*, and that by such exteriour helps, the minds of the Faithful may be mov'd to the contemplation of the *Sacred Mysteries*, and rais'd more sensibly to the apprehension of the Majesty of God, in whose Honour all is perform'd; they look upon themselves bound to allow and embrace all these things without reluctance or opposition; always thinking, that to be most proper, which is instituted by such, who have the *Rule* over them. And if any endeavour to raise Disputes, and be contentious concerning the *Necessity* of these Institutions, they have no such Custom, neither the Churches of God. One thing they know to be necessary, that is, that they should be *Obedient*; and that in the Service of God, they must not Honour him, as the *Jews* did, (*Isa.* 58. 13.) by *doing their own ways, finding their own pleasure, and speaking their own words*; but as Christians are Commanded, in a true *Self-denial*, a sincere *Humility* and *Obedience*, submitting to those whom God has left to Rule and Govern the Flock. Neither is there any danger of falling back into the *Jewish* Law, by approving the allow'd

Ceremonies of the Church; it being certain, that in the Abrogation of the Old Law, all Ceremonies were not at the same time extinct: But only such as were meer *Types* and *Figures*, of things to come in the New Law, which are now fulfill'd: Whilst others, fit for the raising Devotion, and expressing the affections of the Soul, and other such ends, are still commendably retain'd as lawful, and equally necessary now, as heretofore: such are, *Kneeling, Fasting, lifting Hands and Eyes to Heaven, Sighing, knocking the Breast, days of Humiliation, Thanksgiving, Watching, Hair-cloth, Singing, Impositions of Hands, Benedictions, using Oyl, Spittle, Breathing, &c.* all which are as lawful, convenient and necessary for *Christians*, as they were for the *Jews*; and no more to be neglected, because they were us'd in the *Old Law*, than Praying, Meeting together, Reading the Law, Singing Psalms, Humility and Obedience, &c. are to be laid by and disown'd by *Christians*, because they were observ'd by the *Jews*. Especially since these, with many others, have been recommended to us by the Practise of Christ and his Apostles, and of all Primitive Christianity. Neither has the use of Holy Ceremonies been wholly disapproved by those of the *Reformation*. The *English Profession of Faith*, Publish'd in the Year 1562. allows them in the Thirty Fourth Article. The *Bohemick Confession* in the Fifteenth Article, Anno 1537. The *Augustan, Tit. de Miss. An. 1530.* as it was pen'd by *Melancthon*. So that since Ceremonies are generally look'd on as commendable and lawful amongst Christians; the Papists judg it proper to those, who have the *Rule*, to Order and Dispose of them, and declare to the Flock, *how, when and where* they are to be observ'd. And if they who govern, judg fit to oblige the Faithful to the Observance of any in particular, they teach that it is the Duty of the Flock to Obey. Things *indifferent*, after such Commands, being no longer of *choice*, but *necessary*; and no less *obliging*, than the Commands of a Father to his Child; where, in case the thing be not apparently *sinful*, 'tis no perswasion of the

the thing being *superfluous*, can excuse an obstinate denial from *Disobedience*. It being more safe and Christian-like, for all that are under any Government, whether Natural, Ecclesiastical or Civil, to perform and comply with such things, as they judg in their own private Sentiments, *Unnecessary*, meerly upon the account of being *Commanded*; than upon such considerations, to disturb the order of Government, and fly in the face of lawful Authority : Than which nothing is more opposite to the Principles of Christianity, and destructive of all Human Society. And upon these grounds it is, that the *Papists*, founding themselves upon the sure foundation of *Humility* and *Obedience*, have in all Ages acknowledg'd *Overseers* and *Rulers over them to watch and feed the Flock*, to whom God have given *power*; *there being no power but of God, and that whosoever resisteth the power, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation*, Rom. 13. 1, 2.

37. Of Innovations in Matters of Faith.

HIS Church has made several *Innovations* in Matters of *Faith*, and howsoever she lays claim to *Antiquity*, with a Pretence of having preserv'd the Doctrin of the Apostles inviolable & entire; yet 'tis evi-

HIS Church has never made any *Innovation* in Matters of *Faith*; what she believes and teaches now, being the same that the *Catholick Church* believ'd and taught, in the first three or four Centuries after the Apostles. And tho' in most of her *General Councils* there has been several Decisions touching Points of Faith; yet can

dent to any serious Observer, that the greatest part of her Belief is *meer Novelties*; not bearing date from Christ or his Apostles, but only from some of her own more modern Synods. There scarce having pass'd any Age yet, wherein there has not, in these *Ecclesiastical Mints*, been coin'd *New Articles*, which with the counterfeit stamp of Christ and his Apostles, are made to pass for *Good and Currant*, amongst her credulous and undiscerning retainers: And, besides these, what a great number of *Errours* have been introduc'd at other times; how many

no one, without an injury to truth, say that in any of these has been coin'd *new Articles*, or Christians forced to the acceptance of *Novelties*, contrary to *Scripture* or antient *Tradition*. These have only trodden in the *Apostles* steps; as often as they have been in the like circumstances with them; doing exactly according to the Form and Example left to the Church, by those perfect Masters of Christianity. And therefore as the *Apostles* in their *Assembly*, (*Acts 15.*) determin'd the Controversie concerning the *Circumcision*; and propos'd to the Faithful, what was the Doctrin of Christ in that point, of *necessity* to be believ'd; of which, till that decision, there had been rais'd several questions and doubts; but now no longer to be question'd, without the shipwrack of Faith. So in all succeeding ages, the *Elders* of the Church, to whom the *Apostles* left their Commission of *watching over the Flock*, in their Councils have never scrupled to determine all such Points, which had

did Pope Gregory bring in, and how many the Ignorance of the Tenth Age? So that if we compare the Church of Rome now, with the Primitive times of the first three or four hundred years, there are no two things so unlike; she is a Garden now, but quite overgrown with Weeds; she is a Field, but where the Tares have perfectly choak'd up the Wheat, and has little in her of Apostolical, besides the Name.

was not Mother of God; with a Declaration, that both these Tenets were contrary to the Catholick Faith. In the second Nicene Council, Anno 787. Image-breakers were anathematiz'd. And so others at other times; and at last, in the Council of Trent, was declar'd the Real Presence, Transubstantiation, Purgatory, the lawfulness of the Invocation of Saints, of keeping Holy Images, &c. against Luther, Calvin, Beza, &c. And now, tho' in all these and the other General Councils, the Persons condemn'd took occasion, from these New Declarations, to cry out; Noveltries, Noveltries, to fright the People with

had been controverted amongst the Brethren, and to propose to them, what of necessity they were to believe for the future; with Anathema pronounc'd against all such, as should presume to preach the contrary. Thus in the Year 325. the first Nicene Council declar'd the Son of God to be Consubstantial to his Father; against the Arians; with an obligation on all to assent to this Doctrine, though never till then, propos'd or declar'd in that form. Thus in the Year 381. the Holy Ghost was declar'd to be God; against Macedonius and his Followers, in the first Constantinopolitan Council. And in the first Ephesin, Anno 431. Nestorius was condemn'd, who maintain'd two Persons in Christ, and that the blessed Virgin

with the noise of *new coin'd Articles*, and that the *Inventions of Men* were impos'd on them, for *Faith*. Yet 'tis evident, that these *New Declarations* contain'd nothing but the *Antient Faith*; and that there had never been any such *Declarations* made, had not the Doctrin propos'd in them, been oppos'd and contradicted by some seducing Spirits, who going out from the Flock, endeavour'd, by making Divisions, to draw numbers after them. So that the *new Proposal* of a Tenet, is but a *fallacious* proof of the Doctrin being *lately invented*; but a *good Argument* of its being *lately oppos'd*. 'Tis certain from *Scripture*, (*Acts 15.*) that the *Apostles* had never declar'd the *non-necessity of Circumcision*, had not certain men come down from *Judea* and taught the Brethren the contrary. And that the *consubstantiality* of the Son, had never been defin'd by the *Nicene Fathers*, had not *Arius*, with his Followers, oppos'd this *Catholick Doctrin*. And as certain it is, that the *Council of Trent* had been altogether silent as to *Transubstantiation*, *Praying to Saints*, *Purgatory*, &c. had not *Luther*, *Calvin* and their Disciples, once Professors of this Doctrin, gon out from the Flock, and upon the presumption of a *New Light*, endeavour'd to perswade the Faithful, that these Tenets, then believ'd by the whole *Christian World*, were no longer to be own'd; but to be quite thrown by, as *Antichristian* and *diabolical*. 'Twas this oblig'd the *Pastors* to watch and take care of their Flock; and therefore not flying away, as the *hireling* does, when the *Wolf catcheth, and scattereth the Sheep*, they assembled together into a Body, and declar'd to all, under their charge; that they ought not to follow *strangers*; that howsoever these came pretending to the *Shepherd's voice*; yet since they *came not by the door into the sheepfold*; but *climbing up some other way, they were no shepherds*; but *thieves and robbers*; such whose business was not to feed; but to steal, kill and destroy. 'Twas this made them encourage all under their care, not to waver; but to stand fast and hold the profession of their Faith, and notwithstanding all pretences;

tences ; by no means to suffer themselves to be deluded, and led away with *strange Doctrins* ; and that they might the better secure them from falling into *Errours*, they gave them a Draught of their *Christian Doctrin* ; especially of all those Points, which these *modern self-commissionated Apostles* did preach against, and endeavour to undermine ; particularly declaring to them, the Faith they had been bred up in, which they had receiv'd from their Forefathers, and been deriv'd even from the *Apostles*. Securing them, that whatsoever was contrary to this, was *Novelty and Errour*. And now in the *Pastors* declaring this to the *Faithful*, where was the *Innovation* ? The *Council* did nothing but propose *fully and explicitly*, what, before their meeting, was the Doctrin of all *Christendom*, and had been so amongst the *Primitive Fathers*. 'Twas they made *Innovation*, who preach'd contrary to the Doctrin thus believ'd and receiv'd ; which *Luther* was not asham'd to own himself guilty of ; plainly acknowledging, that he *separated from the whole World*.

But it seems that the whole World was then *corrupted*, and the Religion then every-where Profess'd, was over-grown with Superstitions, Errors and Abominations ; such as had crept into the Church, some five Hundred Years before, some nine Hundred, and some a Thousand ; and 'twas from these *Luther* separated, intending to *Reform* Christianity, and bring it to the *purity* of the *Primitive* times, of the first three Hundred Years. And was it not very strange now, that so many gross *Fooleries*, idle *Superstitions*, and even down-right *Idolatry*, should creep into a *Church*, and spreading it self through all Nations, infect the whole World, becoming the publick Profession of Christendom for so many Hundred Years, and be confirm'd and establish'd by the Laws of every Kingdom ; and that no body should take notice of any such thing, either at its first Rise, or in all its Progress of so many Years : Inso-much, that had not *Luther* made the Discovery, 'tis likely we should never have come to the knowledg of these Thousand-
Years

Years Errors and Corruptions? No thinking Man certainly, but judges it impossible, that the very *Fundamentals* of *Christianity* should be shaken, and the *Religion* Planted by the Apostles turn'd into *Idolatry*; and yet that no Learned Man should any-where appear to contradict thei^r Abominations, no Zealous Pastors to withstand them, no Pious Princes to oppose them? History sufficiently satisfies any Curious Reader; that from the first Planting of the *Church*, there has been in no Age, any Man yet that has Preach'd any *Heterodox* and *Erroneous Tenets*, and by introducing *Novelties*, has endeavour'd to infect the-minds of the Faithful with *Hereſe* and *Superſtition*; but immediately have stood up Vertuous and Learned Men, in defence of the *Truth*; in their Writings and Sermons publickly confuting and condemning the *Errors*, and giving an Alarm to the World, to beware of such *Deceivers*, and their wicked *Doctrin*; and withal, never omitting, to Record their names to Posterity; with an account of the *Year* when they began to Preach; under *what Emperors*; and what was the *occasion* of their *Revolt*. Was not all this, and even more done against *Arius*? How many appear'd against the *Manichees*? How many against the *Donatists*; against the *Novatians*, against the *Macedonians*, the *Nestorians*, the *Eutychians*, the *Pelagians*, the *Berengarians*, &c? So that never any thing has made so much noise in the World, so many commotions, so many disturbances; nothing has been so impossible to be carried on with *secreſie* and *ſilence*, as the broaching any new *Hereſe*, the making a *Schiſm*, the alteration of *Religion*, the starting up of some new Society and Pretenders to *Reformation*. What Tumults did all the fore-mention'd *Apoſtles* raise, in Preaching their new *Gospel*? How was the Peace of Christendom disturb'd at the Doctrin of *Mahomet*, and the crying up the *Alcoran*? What Stirs and Commotions at the *Reformation* of Church and Faith, pretended by *Luther*, *Zwinglius* and *Calvin*? How then can it be judg'd in the least probable, that great variety of *erroneous Tenets* and *Antichristian Doctrin*

Doctrin should be introduc'd by the *Papists*, contrary to the sense and belief of all Christianity, either in the fourth, fifth, sixth, or tenth Century; and yet that there should not be the least disturbance occasion'd by it, no tumults or opposition; but all done with so much quietness, in such a profound peace and silence, that had it not been for the *News* brought, some Ages after, we had never suspected the *Alteration*. And is this possible? Is it possible, that the whole Christian World should *change* their *Religion*, both as to the *internal Belief*, and *external Profession* and *Exercise* of it; and no body be sensible of the change, so as to withstand the Abomination, or to transmit to Posterity, even so much as the least Word of its beginning or propagation? Let any man, upon some consideration, tell me, whether it be possible, that this one little Kingdom of *England* should fall from this *pure, Apostolical Doctrin* it *now* professes, into downright *Popery*, (or any other way *alter* the whole Scheme of its *Religion*) and have the *Alteration* confirm'd by several *Acts of Parliament*, and continue in the publick Exercise of it for a thousand, five hundred, or even one hundred years, and yet no one either in the Kingdom, or out of it, should be sensible of the *Alteration*; but all to be manag'd with such *Policy* and *Craft*, that the whole business should be a *Secret* for many ages? And if this be scarce to be thought possible of this one Kingdom; what can be imagin'd, when 'tis affirm'd of many Nations of the whole Christian World? Can any thing look more like a *Fable* or *Romance*? Or can any Rational Man, barely upon such a *Report*, condemn the *Faith* and *Religion* of his *Ancestours*, for *Novelty* and *Human Inventions*; and quite laying aside this, take him for the Rule of his *Reformation*, who thus, without Reason, Justice or Truth, has thrown such an Infamy upon all the Christians preceding him for a thousand years?

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But

But not to insist on these reasonings, for the wiping off the scandal of *Novelty* from the Doctrin of the Church of Rome; 'twould not be amiss here, to look beyond the *Tenth Century*, as also beyond the time of *Pope Gregory*. And if in those earlier Christians, nothing can be found of that *Faith* and *Profession*, which is charg'd as *Novelty* and *Errour* against the Church of Rome; all the *Papists* in the World shall join with their *Adversaries*; and condemning *Pope Gregory* for a *Seducer*, and all of the *Tenth Age* for so many *Ignoramus's*, shall in one voice with them cry out against all such Doctrin, *Novelty, Novelty, Errour, Errour*. But if, on the contrary, every Point thus challeng'd of *Novelty*, shall appear to have been the *Profession* of the *Faithful* in the time of the *Purity* of the *Gospel*; if before *Pope Gregory* we find, that *Invocation of Saints*, the *Real Presence*, *Transubstantiation*, *Purgatory*, *Prayer for the Dead*, the *Use of Holy Images*, *Relicks*, the *Sign of the Cross*, *Processions*, &c. were a receiv'd Doctrin, and common Practice of *Christians* in those *Primitive times*: Then shall the *Papists* remain as they are, as being of the same *Faith* and *Religion*, with those *Antient Believers*, without any *Additions and Alterations*; and all their *Adversaries* ought in justice to return again to their *Communion*, and making up one Quire, cry out with them; *Blessed are they, who believe as our Forefathers believ'd, who receiv'd their Faith from the Apostles and their Successors; and Accurs'd be they, who Separate from this Faith, and upon the Noise of Novelty and Errour make Divisions in the Church, and fall from her Communion, believing Lies, rather than Truth.*

In order to this, I intended in this place to have given the Reader a fair prospect of the Doctrin and Belief of the *Fathers*, of the first five hundred years after Christ; but finding the Matter to encrease so much beyond expectation upon my hands, I have reserv'd them for another occasion. But however, upon confidence of what I am able to produce in that point, I cannot omit to assure the Reader, that the chief
most

most material Points charg'd upon the Church of *Rome* for *Novelty*, the *Primitive Fathers* do so plainly own to have been the *Faith* and *Profession* of the Church in their days ; and to have been deliver'd down and taught as the *Doctrin* of the *Apostles* ; that an impartial Considerer need not take much time to conclude, whether are the greater *Innovators*, those that now Believe and Profess these Tenets and Practices ; or they that disown or reject them. 'Tis evident, that every Point of that Doctrin, which is now decry'd for *Popery*, and basely stigmatiz'd with the note, of *Errors* introduc'd of late, and of a modern invention, is by many Ages older than those, who are reputed to be the Authors ; that every particular Article laid to the *Ignorance* of the *Tenth Century*, and to the contrivance of *Pope Gregory*, are as expressly and clearly own'd and taught, some Ages before, as it is now at this day. That those Great Men were as down-right *Papists* in these Points, as we are now. And that any *disturber* of *Christianity* might have as well defam'd them for Believers of *Novelties* and *Errors*, as we are now at this present. The *Faith* that they profess'd then, we profess now, and if any of our Doctrin be *Novelty*, 'tis a *Novelty* of above twelve hundred years standing : and who can question it not to be of an older date ? If it was the publick belief of the *Christian World*, in the fourth Century, who can be better Witnesses of what was believ'd before them, even in the third Age, than they ? They tell us, that the Doctrin they maintain and deliver, is the *Faith of the Catholick Church*, receiv'd from their Forefathers, and as it was taught by the *Apostles* ; and we don't find that in any of these Points, they were challeng'd by any Authority, or oppos'd by the Pastors of the Church, or any Writers, either then living or succeeding them ; but receiv'd always with great veneration ; and upon what grounds can any challenge them now ? Is it possible, that any living now, can give a better account of what was believ'd and practis'd in the third Age, than they that immediately follow'd

them? Which will be more credible Witnesses of what was done in *forty eight*; those that shall be alive fifty years hence; or they that are not yet to come these thousand years? If therefore these Holy Men declare to us the Doctrin they believ'd; with an Assurance, that it was the Faith of the *Catholick Church*, so believ'd by their Ancestours, and as they had receiv'd it from the Apostles and their Successors; do not they deserve better credit, than others who coming a thousand years after, cry out against all these several Points, that they are nothing but *Novelty* and *Errour*? 'Tis evident therefore to him, that this noise of *Novelty*, was nothing but a *stratagem* for the introducing of *Novelties*; and that those that brought an infamy upon these Points, by this aspersion; might with as great applause and as easily, have laid a scandal upon every other Article of the Christian Faith, which they thought fit to retain, and have had them all exploded for *Novelty*. And this has been so far done already, that even three parts of that Doctrin, pick'd out by the *first Reformers* for *Apostolical* and conform to the *Word of God*, we have seen in our days clamour'd against for *Novelty*; and thrown by with as general Approbation, and as clear evidence of the charge, as ever they laid by *Transubstantiation* and the *Primacy*. The *first Reformers* cast off the Authority of the *First Bishop*, as being a *Novelty*; *Others* soon after cry'd down the Authority of *all Bishops*, for a *Novelty*. The *First* disown'd a great part of the *Priestly Function*, as being lately crept in; the *others* disown'd all the rest, and even *Ordination* it self, as having all crept in together. The *First* threw out a great number of *Ceremonies*, as being not *Apostolical*, but of a modern Institution: the *others* threw out even what they had retain'd, for being no more an Ordination of the Apostles, than the former. The *First* laid by *five* of the *Sacraments*; the *others* laid by the *other two*. And thus *Novelty*, was the *Word*, whensoever any receiv'd Doctrin of Christianity was to be outed, and way to be made for a *Novelty*:
and

and he does not doubt ; but, that if the noise of *Novelty* continue long, so unhappily successful as of late ; and the liberty be permitted to every *presuming spirit*, to fix this scandal, upon whatsoever Doctrin or Institution they shall think fit ; that all Christianity is in a fair way of being thrown out of doors ; and the *Bible*, *Preaching*, *Catechising*, *Christ's Incarnation* and *Passion*, &c. is as likely to be cast off for a *Novelty*, as all the rest have been. Those that will but shew to the People, that even these things have been all receiv'd from *Rome*, and that the *Papists* by their *Missionaries*, spread these Doctrins over the World ; may soon perswade them, they are nothing but *Popish Inventions*, meer *Novelties* ; that those that began the *Reformation*, did their business by halves, and that the World will never be *thoroughly reform'd*, till all these *Romish Superstitions*, are laid by with the rest ; they being all of the same date. He takes no notice therefore of all these Clamors rais'd against several Points of the receiv'd Doctrin of his Church ; his Faith is founded on better Principles, than to be shaken with such a *vulgar Engine*. *Novelty*, *Novelty*, is a cry, that may fright unthinking men from their Religion ; but every serious man will require better Motives than a *Noise*, before he forsake any Point of his Faith ; and 'tis impossible he should joyn with any in condemning such things for *Novelties*, which he finds the Profession of all *Antiquity*.

T H E

T H E CONCLUSION.

THESE are the *Characters* of the *Papist*, as he is *Misrepresented*, and as *Represented*. And as different as the *One* is from the *Other*, so different is the *Papist*, as reputed by his Maligners, from the *Papist*, as to what he is in himself. The *One* is so Absurd and Monstrous, that 'tis impossible for any one to be of that Profession, without first laying by all thoughts of *Christianity*, and his *Reason*. The *Other* is just contradictory to this; and without any farther Apology, may be expos'd to the perusal of all Prudent and Unpassionate Considerers, to examin if there be any thing in it, that deserves the hatred of any Christian: and if it be not in every Point wholly conform to the Doctrin of Christ, and not in the least contrary to Reason. The *Former* is a *Papist*, as he is generally apprehended by those, who have a *Protestant Education*; such as whensoever reflected on, is conceiv'd to be a perverse, malicious sort of Creature, *Superstitious, Idolatrous, Atheistical, Cruel,*

Cruel, Bloody minded, Barbarous, Treacherous, and so Prophane and every way *Unhumane*, that 'tis in some manner doubted, whether he be *Man*, or no. The *other*, is a *Papist*, whose *Faith* is according to the Proposal of the *Catholick Church*; which, by Christ's Command, he is oblig'd to *believe* and *hear*; and whose whole design in this World, is for the obtaining Salvation in the next. And is it not strange, that these two Characters so directly opposite, so wholly unlike one the other, that Heaven and Hell is not more; should agree to the same persons? 'Tis certainly a strange piece of Injustice, and yet not at all strange to those, who know, that they that follow Christ, shall be hated by the World, that those who study the Wisdom of Heaven, shall have the repute of Fools; and that as many as attend the *Lamb*, shall be painted in the Livery of *Satan*. Our Fore-fathers were so, before us; all the Primitive Christians, the Apostles, and even the *Lamb* himself, our Redeemer. *Calumny* ever follow'd them, *Misrepresentation* waited on them; and what wonder that *Infamy* was their constant Attendance? And now if the *Orthodox Christians*, have thus in all Ages had their *double Character*; one of *Justice*, exactly drawn from what they really believ'd and practis'd; the other of *Malice*, copied from them, as *Misrepresented*: 'tis not at all strange, to find it so now in our days; when *Calumny*, *Malice*, *Ignorance*, &c. are as powerful as ever; who, tho' from the beginning of the World, that is above five thousand Years, they have made it their chief business to Paint, Copy and Represent Things and Persons; yet they never did it with so much injury, so altogether *unlike*, as they do now to the *Papists*; there being scarce any one Point of their *Faith* and *Profession*, which they do not either blindly mistake, or basely disguise. The *Papists* believe 'tis convenient to Pray *before Holy Images*, and give them an *inferior* or *relative* respect. These describe the *Papists* Praying to *Images*, and Worshipping them as *Idols*. The *Papists* believe 'tis good to desire the Prayers of
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the *Saints*, and Honour them as the Friends of God. *These* Paint out the *Papists*, as believing *Saints* to be their *Redeemers*, and Adoring them as *Gods*. The *Papists* believe, that Christ left a Power in the Priests of his Church, to Absolve all truly Penitent Sinners from their Offences. *These* Represent the *Papists*, as believing, that the Priests can infallibly forgive all such as come to Confession, whether they Repent, or no. The *Papists* believe there's Power in the *supreme Pastor*, upon due Motives of granting *Indulgences*; that is, of releasing to the Faithful such Temporal Penalties, as remain due to their past sins, already remitted as to their guilt; on condition they perform such Christian Duties as shall be assigned them, *i.e.* humble themselves by Fasting, Confess their sins with a hearty Repentance, Receive worthily, and give Alms to the Poor, &c. *These* make the *Papists* believe, that the *Pope*, for a sum of Money, can give them leave to commit what sins they shall think fit, with a certain Pardon for all Crimes already incurr'd; and that there can be no danger of Damnation to any, that can but make a large Present to *Rome*, at his death. The *Papists* believe, that by the merits of Christ, the good Works of a Just Man, are acceptable to God, and through his Goodness and Promise, meritorious of eternal happiness. *These* report, that the *Papists* believe they can *merit* Heaven by their own *Works*, without any dependance on the work of our Redemption. The *Papists* worship Christ really present in the *Sacrament* true God and Man: *These* say they fall down to, and worship a piece of Bread. Some *Papists* maintain the *Deposing Power*: *These* will have it to be an *Article* of their Faith, and that they are oblig'd to't by their Religion. Some *Papists* have been *Traitors*, *Rebels*, *Conspirators*, &c. *These* make these Villanies to be *Meritorious* among the *Papists*, and that 'tis the Doctrin of their Church. And thus there is scarce any one thing belonging to their Faith and Exercise of their Religion, which is not wrong'd in the describing it, and injuriously *Misrepresented*. And if any be so curious

curious, as to desire to be satisfied, how this comes about ; let him but stand by any of the *Undertakers*, while they are taking the *Copy* of *Popery*, and observe their Method, and he may soon come to the bottom of the *Mystery*. He may see them seriously viewing some of her Tenets, and upon a short consideration, immediately to fall to the making *Inferences*, and deducing *Consequences*, then down go *these* for so many *Articles* of *Popery*. They go on, and see other of her Tenets ; and these containing *Mysteries*, such as *Reason* cannot reach to, when *Faith* is not an assistant ; they are presently follow'd with variety of *Absurdities*, and *seeming Contradictions* : and down go *these* to the Former, for so many *Articles* of *Popery*. They pass on to others, and these being not conform to the Principles of their Education ; several *Misconstructions* are presently rais'd upon them, and down go *these* for so many *Articles* of *Popery*. They look forward, and seeing others, in the practice of which, many *Abuses* have been committed ; then down go the *Abuses* for so many *Articles* of *Popery*. Hence they turn to the *Court* of *Rome*, and as many *Disorders* and *Extravagancies* as they find there, so many *Articles* of *Popery*. They enquire into the *Actions* and *Lives* of her *Pastors* and *Prelates*, and as many *Vices*, as many wicked *Designs* they discover there ; so many *Articles* of *Popery*. They examine the behaviour of her *Professors*, and whatsoever *Villanies*, whatsoever *Treasons* and *Inhumanities*, they find committed by any that own themselves Members of that Communion, down they all go for so many *Articles* of *Popery*. They hear the reports of such as have deserted her *Authority*, and tho' through their extravagancies and rashness, they deserve not credit even in a trifle ; yet their whole *Narrative* shall be accepted, and all their idle *stories* be summ'd up, for so many *Articles* of *Popery*. They peruse every scurrilous Pamphlet and abusive Libel ; and such ridiculous *Fables*, as are only fit for a Chimney-corner, they borrow thence, and set them down for so many *Articles* of *Popery*. They turn

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over every *Popish Author*, and whatsoever *light, loose or extravagant Opinions*, whatsoever *Discourses* carried on either through *flattery, disgust, or Faction*, appear in any of them, they are all mark'd out for so many *Articles of Popery*. And by these and such like means is finish'd at last a *complete draught of Popery*, in which she is render'd so *foul, monstrous and abominable*, that there can be nothing raked from the very sinks of *Turcism*, nothing borrow'd from the *wild Africans or barbarous Americans*, that can make her more *odious*, or add to her *deformity*. Why, and is not *Popery* then, such as 'tis thus generally painted? No, 'tis no more like it, than *Monarchy* is to that, which turbulent *Republican Spirits* shew for it; when displaying to the Multitude some *Miscarriages of State, Frailties of Persons in Dignities, Abuses of Government, &c.* they cry out, *behold this is Monarchy*. By these means making it infamous among the People, that they may more easily overthrow it. And are not the *Papists* such as they are commonly *Represented*? No: They are no more alike, than the *Christians* were of old under the *Persecuting Emperors*, to what they *appear'd*; when cloathed with *Lions and Bears Skins*, they were expos'd in the *Amphitheatre to Wild Beasts*; under those *borrow'd Shapes* to provoke their *Savage Opposits* to greater fury; and that they might infallibly, and with more rage, be torn in pieces. Let *Monarchy* be shewn in its *own Colours*; and the *Christians* be expos'd in their *own Form*; and one will have but few *Maligners*; and the others will meet with a more *Tame behaviour*, even from the *Wildest Beasts*. Let any but search into the *Councils* of the *Church of Rome*, even that of *Trent*, than which none can be more *Popish*; let them peruse her *Catechisms*, that *ad Parochos*; or others set forth for *Pastors* to instruct their *Flock*, and for *Children, Youth* and others to learn their *Christian Doctrine*, of which there is extant great variety in *English*: Let them examine *Veron's Rule of Faith*, and that set forth by the *Bishop of Condom*: Let them look into the *Spiritual Books of Direction*:

on: Those of *Bishop Sales*, *The Following of Christ*, *The Christian Rules*, *The Spiritual Combat*, *Granado's Works*, and infinite others of this sort, which *Papists* generally keep by them for their Instruction: And then let them freely declare, whether the *Papists* are so *ill Principled*, either as to their *Faith* or *Morals*, as they are generally made appear. A little diligence in this kind, with a serious enquiry into their Conversation, their manner of Living and Dying, will easily discover, that *that of Beast*, with which they are commonly expos'd to publick, is not *theirs*, but only of the *skin*, that is thrown over them. The *Papists* own, that there are amongst them Men of very ill Lives, and that if every corner be narrowly sifted, there may be found great abuses, even of the most sacred things; that some in great Dignities have been highly vicious, and carried on wicked Designs: That some Authors maintain and publish very absurd Opinions, and of ill consequence. But these things are nothing of their *Religion*, they are the *Imperfections* indeed, the *Crimes*, the *Scandals* of some in their *Communion*; but such they are so far from being oblig'd to approve, maintain or imitate, that they wish with all their heart, there had been never any such things, and desire in *these Points* a thorough Reformation. Tho' the *Imprudences* therefore, the *Failings*, the *Extravagancies*, the *Vices*, that may be pick'd up, throughout the whole *Society of Papists*, are very numerous and great, and too too sufficient, if drawn together, for the composing a most *Deform'd Antichristian-Monster*; yet the *Popery* of the *Roman-Catholicks* is no such *Monster*, as 'tis painted. Those things which are commonly brought against them, being as much detested by them, as by the Persons that lay the charge in their dis-favour; and having no more relation to them, than *Weeds* and *Tares* to the *Corn* amongst which it grows; or *Chaff* to the *Wheat*, with which it lies mix'd in one heap. A *Papist* therefore is no more than he is above *Represented*; and whosoever enters that *Communion*, has no obligation of believing otherwise, than as there specified. And tho'

in each Particular, I have cited no *Authorities*; yet for the truth and exactness of the *Character*, I Appeal to the *Council of Trent*. And if in any Point it shall be found to disagree, I again promise, upon notice, publickly to own it. And as for the other Part, of the *Papist Mis-represented*, it contains such Tenets as are *wrongfully* charg'd upon the *Papists*; and in as many respects, as it is contrary to the other *Character*; in so many, it is contrary to the *Faith* of their Church: And so far, they are ready to disown them and subscribe to their Condemnation. And tho' any serious enquirer, may be easily satisfied as to the truth of this; yet for a publick satisfaction, to shew that those *Abominable, Unchristian Doctrines* are no part of their *Belief*; (however extravagant some Men may be in their Opinions;) the *Papists* acknowledg that a *Faith* assenting to such Tenets, is wholly opposite to the Honour of God, and Destructive to the Gospel of Christ, and do publickly invoke God Almighty's Judgments upon that Church, which teaches either publickly or privately such a Faith. And since 'tis lawful for any Christian to answer *Amen*, to such *Anathema's*, as are pronounc'd against things *apparently sinful*; the *Papists*, to shew to the World that they disown the following Tenets, commonly laid at their door; do here oblige themselves, that if the ensuing *Curses* be added to those appointed to be read on the First day of *Lent*: They will seriously and heartily answer *Amen* to them all.

I. *Cursed is he that commits Idolatry; that prays to Images or Relicks, or worships them for Gods. Resp. Amen.*

II. *Cursed is every Goddess-worshiper; that believes the Virgin Mary to be any more than a Creature; that Honours her, Worships her, or puts his Trust in her more than in God; that believes her above her Son, or that she can in any thing Command him. R. Amen.*

III. *Cursed is he that believes the Saints in Heaven to be his Redeemers, that prays to them as such, or that gives God's Honour*

nour to them; or to any Creature whatsoever. R. Amen.

IV. Cursed is he that Worships any Breaden God, or makes Gods of the empty Elements of Bread and Wine. R. Amen.

V. Cursed is he that believes, that Priests can forgive sins, whether the sinner repent, or no: Or that there's any Power in Earth or Heaven, that can forgive sins, without a hearty Repentance, and serious purpose of amendment. R. Amen.

VI. Cursed is he that believes there's Authority in the Pope or any other, that can give leave to commit sins: Or that can forgive him his sins for a sum of Money. R. Amen.

VII. Cursed is he that believes; that Independent of the Merits and Passion of Christ, he can merit salvation by his own good Works; or make condign satisfaction for the guilt of his sins, or the pain eternal due to them. R. Amen.

VIII. Cursed is he that contemns the Word of God, or hides it from the People; on design to keep them from the knowledge of their duty, and to preserve them in Ignorance and Error. R. Amen.

IX. Cursed is he that undervalues the Word of God; or that forsaking the Scripture, chuses rather to follow Human Traditions than it. R. Amen.

X. Cursed is he that leaves the Commandments of God, to observe the Constitutions of Men. R. Amen.

XI. Cursed is he that omits any of the Ten Commandments, or keeps the People from the knowledge of any one of them; to the end they may not have occasion of discovering the Truth. R. Amen.

XII. Cursed is he that Preaches to the People in unknown Tongues, such as they understand not; or uses any other means, to keep them in Ignorance. R. Amen.

XIII. Cursed is he that believes that the Pope can give to any, upon any account whatsoever; Dispensations to Lie, or Swear falsely: Or that 'tis lawful for any, at the last hour to profess himself Innocent, in case he be Guilty. R. Amen.

XIV. Cursed is he that encourages sin, or teaches men to defer the amendment of their lives, on presumption of their death-bed Repentance. R. Amen.

XV. Cursed

XV. *Curſed is he that teaches men, that they may be lawfully drunk on a Friday, or any other Faſting-day ; though they muſt not taſte the leaſt bit of fleſh. R. Amen.*

XVI. *Curſed is he who places Religion in nothing but a pompous ſhow, conſiſting only in Ceremonies ; and which teaches not the People to ſerve God in Spirit and Truth. R. Amen.*

XVII. *Curſed is he who loves or promotes Cruelty, that teaches People to be Bloody-minded, and to lay aſide the meekneſs of Jeſus Chriſt. R. Amen.*

XVIII. *Curſed is he who teaches it lawful to do any wicked thing, though it be for the Interſt and Good of Mother-Church : Or that any evil action may be done, that Good may come of it. R. Amen.*

XIX. *Curſed are we, if, amongſt all thoſe wicked Principles and Damnable Doctrines, commonly laid at our Doors, any one of them be the Faith of our Church : And Curſed are we, if we do not as heartily deteſt all thoſe Hellish Practices, as they that ſo vehemently urge them againſt us. R. Amen.*

XX. *Curſed are we, if in answering and ſaying Amen, to any of theſe Curſes, we uſe any Equivocations, Mental Reſervations ; or do not aſſent to them in the common and obvious ſenſe of the words. R. Amen.*

And can the *Papiſts* then, thus ſeriously, and without check of Conſcience, ſay *Amen* to all theſe *Curſes* ? Yes they can, and are ready to do it, whenſoever and as often as it ſhall be requir'd of them. And what then is to be ſaid of thoſe who either by *Word* or *Writing*, charge theſe Doctrines upon the Faith of the Church of Rome ? Is a lying ſpirit in the mouth of all the Prophets ? Are they all gone aſide ? Do they back-bite with their tongue, do evil to their Neighbour, and take up a reproach againſt their Neighbour ? I'll ſay no ſuch thing, but leave the impartial Conſiderer to judg. One thing I can ſafely affirm, that the *Papiſts* are foully *Mis-represented*, and ſhewn in publick as much unlike what they are, as the Chriſtians were of old

old by the Gentiles; that they lie under a great Calumny, and severely smart in good Name, Persons and Estates, for such things, which they as much and as heartily detest, as those who accuse them. But the comfort is, Christ has said to his followers, *Ye shall be hated of all men, (Matt. 10. 22.)* and St. Paul, *we are made a spectacle unto the world;* and we don't doubt, that who bears this with patience, shall for every loss here, and contempt, receive a hundred fold in Heaven: *For base things of the world, and things which are despised, hath God chosen, 1 Cor. 1. 28.*

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